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THE REVIEW.

JULY, 1882.

ART. I.—LAW.

THERE is very little difference of opinion as to the simple meaning of the term Law; but as to the sources whence it is derived, and as to its application to physical and intelligent creation, the opinions are too numerous and diversified to be reconciled. There is no difficulty in understanding that law is a rule of conduct prescribed by an authority which not only has the right to prescribe, but the power to enforce obedience.

Very many persons fail to apprehend the full scope of the meaning of the term. They fail to perceive that there is not a vestige of creation, intelligent or inanimate, which is not brought within and under the immediate operation of law. It is impossible to conceive of any form of existence unaccompanied by a power which is destined to control that existence. Nothing can be exempt from its influence, or can be carried beyond the reach of its power. Law permeates, surrounds, and controls all creation, physical and intelligent, and none but the author of creation can be the author of such a law.

From the standpoint of the lawyer and statesman, the sovereign power of the commonwealth is an all-sufficient source for all the law which the government has to administer, and, strictly speaking, that is true. But there is an authority back of the power of the State, to which we must look as the true source of all law. The theologian finds this source in the books of Moses, learning out of them the great

historical fact that good government was organized, and wise laws enacted, long before the time of Moses. The scientist meets the whole question by the simple declaration that the law of nature is of universal application, and is the only source of law in existence—failing to explain, however, by what power the law of nature came into existence.

We submit the general proposition—that there are but two laws in all God's creation, and that none but the Creator could devise laws adequate for the government of that which had been created. One of these laws is applied to the control and government of the physical universe; the other to a like government and control of the intelligent portion of creation.

This latter law must necessarily apply to *all* intelligent creation—whether it refer to man or angel. And all good human laws employed by the political powers for the control and government of the people are but modifications of the principle involved in the divine law. There can be no other source of a good law than that which emanates from a principle of abstract right.

Now, it is admitted that there are hundreds of laws on the statute books of every State which are not referable to the great fundamental source of all good law, because they are merely mechanical or arbitrary rules, constructed for the purpose of carrying on the machinery of the government, and do not involve any principles whatever. Any lawyer who may read this article will at once appreciate the force of this proposition. The great body of the laws of the State relate to the methods of carrying on the government and enforcing the law. The fountain which contains the principles of good laws is small, pure, and clean. The machinery for administering the law and government is complicated and cumbersome in its structure, and unwieldy and awkward in its management.

A convenient illustration suggests itself. When a man contracts an honest debt, it is the law that he shall pay it. This involves a principle of natural justice, *to-wit*: that no man shall have from his neighbor something for nothing. But the law-making power of the State says that after the

lapse of six years the creditor shall not collect his debt by law. This is simply an arbitrary rule, established on the grounds of public policy and the supposed good of the commonwealth. This statute of limitations relates to the remedy for collecting, and not to the abstract obligation of the debtor to pay his honest debts.

Another illustration, to show that laws establishing rules of property, although called by different names, yet have a common source and origin in the principles of natural justice. In all civilized countries the law allows a man absolute ownership in whatever thing or article which he may produce by his own labor. After awhile he dies, and the property is left behind. The law further says that the child of the deceased shall inherit the property in question. This latter is called the law of descent, and the former is a law of property, and yet they both have their origin in the same source, and involve the same principle.

So it will be found that the law, in its infinitude of details and ramifications, will trace its authority to the divine instinct of natural justice implanted in the human heart by the God who created it. The history of jurisprudence in all civilized countries, both before and after the time of Moses, would sustain this position; but our space will not permit such an extended discussion. It may suffice upon this point to add, that the great body of the civil law of all countries, generally called civilized, was never the subject of legislative enactment. To attain its present magnificent proportions was the work of generations of people and centuries of time; and it was accomplished by the gradual accretions of little upon little, as it might be developed by the public sentiment of the people and the decisions of the courts and juries. To achieve a great body of law applicable to all the affairs of human society was the gradual working out from the inner consciousness of men their innate sense of that which was abstractly right between man and his fellow.

The origin of the human race did not contemplate any such law-giver as Moses. In his official character Moses never would have been known if man had not become a sinner, and it therefore became necessary for a vicarious atone-

ment by some one having the semblance and nature of man. As originally created, man did not need a human government nor human laws. He bore upon his heart a divine impress of all that was necessary for his government in this world. The law of love and obedience was promulgated to our first parents when they stood face to face with the Great Creator. Whether this law was a mere arbitrary enactment, or whether it naturally sprang from the relation of creature and creator, it is not important for us to discuss at this point. The latter position would seem to be the more tenable. Such a conclusion would appear to arise out of the eternal fitness of things—that he who formed and gave life to the body should have a natural and indefeasible right to prescribe laws for its government. To man the result is the same, whether the law of his government arose from relative or from positive enactment.

The law of man's being is to be studied without any reference to his becoming a sinner, and to the salvation procured by Jesus Christ. The moral government was not altered or modified to suit his fallen condition. However, when he did become a sinner, he developed hatred and injustice to his fellow men, and this condition gave rise to the necessity of human government to restrain and punish the wicked, and to make human society a practicable and desirable condition of life. But there has been no relaxation of the demands of justice upon man by reason of his sinful condition. It is just as obligatory upon him to do right now as it was before the fall. And that he may fulfil his duty to his fellow man, and to human society, the sense of justice has been implanted deep down in his heart of hearts; and that sense of justice comprehends the whole law of his being in his relation to his fellow men. It is the source of all law to him, and no other can properly make any demands upon his obedience.

Of course the reader will bear in mind the distinction already pointed out between fundamental rules of right and arbitrary rules of government.

I desire to enforce the view herein advanced as to the original sources of law by reference to historical data. The nations which never enjoyed the benefit of Christian enlight-

ement, either before or after the time of Moses, and yet which accomplished grand results in all the acts and methods of civilization, must have derived their ideas of law, government, art, philosophy, literature, and statesmanship from some source or other. As to most of them there was no possible external source—no antecedent nation or people from whose experience they could guide their own way—no contemporaneous or ancient history—no adventitious or external aids whatever. Then whence came any correct ideas of what was abstractly right between man and man? A brute has no sense of justice—why should an unenlightened human being be able to discriminate with perfect exactitude between right and wrong—that which is morally right and morally wrong—the *malum in se* and not merely the *malum prohibitum*, except under the dictates of a lingering vestige of the God-given grace which was enstamped on his heart at his birth?

We have said there can be no conception of the idea of matter unaccompanied with law. In what inspired volume has God written the laws which govern his wide-spread creation? All over the face of nature the divine inscription is to be found. The burning suns, the blazing comets, the pale moons, the green earth, with her great mountains, turbulent seas, flowing rivers, and beautiful flowers, all, all carry the inscription and autograph of the Great Lawgiver and Creator.

I do not envy the cold-blooded infidel who would deny himself the great boon of studying God's laws in their original characters, as found in the libraries of the skies, under the burning dome which covers the great white throne, and the Lamb that sitteth thereon. What an utterly reckless and depraved character that must be who can deliberately trample under his feet the ticket of admission, tendered by the gospel of Jesus Christ, to the grand entertainment to be held in the courts of the Most High. The law of the universe, and the great mystery of salvation, will be exhaustless themes for the study of all the mighty hosts who find their last home in the heavens above.

Law, to govern dead matter, must be a positive enactment, a divine appointment. Matter possesses just such qualities

as are bestowed upon it by the Creator. Without the law of attraction, matter would have no form. If it were created in the magnitude in which it is found now to exist, it would be distributed through all space. But the fiat of that power which spoke matter into existence also ordained a law for its government. In one modification of it, small particles adhere together and form bulk and weight. Under another modification of it, motion has been given to the heavenly bodies. Still it is the same law operating under different conditions. A simple exertion of infinite power called into existence the worlds from nothing; but it was an effort of wisdom beyond all finite comprehension which devised the law and applied it to the regulation of the universe. "The wheeling squadrons of the skies" take their law from the same source as does the tiny flower on the mountain top, and both are controlled by the same power and with a like facility and ease.

The proposition that one law governs all inanimate creation may not appear tenable to the general reader; but a moment's reflection as to the character of the Being who ordained that law will suffice to remove the difficulty. No limit can be placed on the work of one who possesses infinite power and wisdom. It would be a reflection upon the omniscient author of all law to say that he must employ a diversity of agencies to keep in harmony the movements of the universe. One divine mandate, one divine appointment, will establish a power that will reach and control the most distant sun and the most erratic comet, and all intermediate creations, down to the smallest pebble on the sea shore. Simple adaptation of the governing principle to all the conditions and combinations in the laboratory of nature will suffice for the harmonious government of all inanimate creation. The law of life, human or animal, is one of the unsolved mysteries of creation. A perfect understanding of it will never come to men in this state of existence. Life comes from God, and how he bestows it is not for men to know.

Indeed, it might be very well claimed that there is but *one* law for the government of all God's creation—both intelligent and inanimate—simple obedience to the divine will com-

hends everything. Men and angels are only required to meet that obligation, and unintelligent matter meets the same obligation by absolute obedience to law without having any volition to refuse such obedience. But for the sake of a better understanding of the application of the principles of law to the two different orders of creation, we have adopted the theory of two rules ordained by divine wisdom for the control of all created things. The difficulty with lawyers, and all persons as to that matter, in not understanding law is not so much in a want of appreciation of the abstract rule, as in its proper application; and a correct judgment of the true application of law can only be attained by a full understanding of the *reason* of the rule—why and for what purpose was it made a law.

All law from a divine source is simple obedience to God's will. In nature everything moves on under that law without collision, confusion, or even a jar. Inanimate creation has no power to disobey, and universal harmony in all physical creation prevails because of universal obedience. But to intelligent creatures God gave the power to choose and to disobey, and hence the discord that prevails among men and fallen angels. Wherever disobedience prevailed, anarchy followed. Still it is but one law—obedience to God's will. He wills that men shall love and obey him. He wills that the power of attraction between different bodies of matter shall hold the planets in their orbits. That is called the law of attraction; but still it is nothing more than an expression of the divine will touching that particular matter. So in reference to what is called the moral law—it is nothing more than the divine mandate which went forth at man's creation, that the creature should obey the Creator. God's will comprehends all law, no matter to what it may be applied.

We have been so long accustomed to hear of the theologian's moral law, that we have come to think there are distinct sources of law, and, of course, different laws to which man's obedience is demanded, whereas in truth, as is here shown, there is but one possible source of supreme law, and instead of a multiplicity of rules of conduct, it is simply the application of one universal principle of right to all the varied con-

ditions and multifarious affairs of human society. But we have discussed this subject upon the generally accepted theory that God has ordained two distinct laws for the government of his whole creation, because we would not thereby rudely thrust aside the long-standing opinions and prejudices of Christian people. At the same time we have suggested the other theory, of but one universal law for all creation, and ask for it a candid consideration by thoughtful readers.

R. C. EWING.

P. S.—The foregoing was written in a miner's cabin in New Mexico, without books or any other aid whatever. E.

ART. II.—AGNOSTICISM.

“THE term Agnosticism,” says Prof. Robert Flint, “is often vaguely and loosely employed. It is only, I believe, accurately and appropriately employed when regarded as an equivalent for what has been variously called philosophical, or theoretical, or metaphysical skepticism. The limitation of the word to the sphere of religion is most objectionable, and should be resisted. There is no reason for calling a man an agnostic merely because he is an atheist, or a positivist, or a materialist. The name is only appropriate to one whose refusal to believe in the existence of God, or in spiritual things, is rested on the allegation that the human mind is inherently and constitutionally incapable of knowing whether there is a God and spiritual things or not. But there is no kind of truth which may not be rejected on the assumption that the human mind is inherently and constitutionally incapable of knowing whether there is such truth or not. The weakness of the human mind is a plea which may be brought forward in any region of inquiry, and the plea is the same, no difference in what region of inquiry it is brought forward. Things, however, which have the same nature should have the same name. Wherever, therefore, assent is withheld because of the alleged incompetency of the mind to ascertain the truth, there is agnosticism. The rejection of any one kind of truth on that account is as much agnosticism as the rejection of any other kind. What is essential in agnosticism is the reason on which it supports itself—the attitude towards truth and knowledge which it assumes; what is non-essential are the objects or proposition to which it is applied.”

No one has a better right to speak on this subject than Professor Flint. No one speaks with more authority than he; for no one has informed himself more thoroughly and accurately.

Agnosticism is much more prevalent than is generally supposed. The reason is that agnostics themselves do not know themselves as such. They are accustomed to holding and ex-

pressing their opinions without recognizing the specific type of their thoughts. In one of our inquiry meetings a few weeks since, I approached a lawyer, who frankly affirmed himself an agnostic. He, however, was a studious and well-informed man, who was able to recognize agnosticism readily in himself or others. This, though, is not the rule. Agnostics generally do not recognize the meaning of the term which describes the genus of their thought.

What has given rise to modern agnosticism? Whence comes this that is so characteristic of modern infidelity, and which is the occasion of so much alarm in certain quarters, and which has created so much discussion among modern thinkers? A practical answer may be given to this inquiry; and it is the purpose of this article to set it forth in some degree, and then to show the practical tendencies of this particular *ism*. A practical, not a scholastic, answer will be given; because the readers of this QUARTERLY are mainly ministers—practical workers among men, and need practical matter to meet practical errors.

FAULTY PSYCHOLOGY.

1. Hume and Kant are dead; yet their systems of philosophy still live in their effects upon modern thought. The recent popularity of the Kantian system of philosophy at the Concord School is significant. Hume and Kant, Comte and Mill, are gone; but they have left behind them modern agnosticism. Agnosticism is founded largely on its philosophical side, in narrow and partial definitions of the nature of belief. "The theory of Hume, that belief is constituted by vivacity or strength of impression; of James Mill, that it is resolvable into the inseparable association of ideas; of Dr. Bain, that its basis and ultimate criterion is action; of M. Renouvier, that its essence is an act of free determination, etc., must lead to agnosticism in some form." Hence it is that, following the lead of such men, some of our modern thinkers are avowed agnostics.

Read from Mr. Tyndall, for example, the following: "The phenomena of matter and force lie within the range of our intellects, and as far as they reach, we will, at all hazards,

push our inquiries. But behind, and above, and around all, the real mystery of the universe remains unsolved, and, as far as we are concerned, is incapable of solution." Or this from Prof. Huxley: "Why trouble ourselves about matters of which, however important they may be, we do know nothing and we can know nothing. We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it. To do this effectually, it is necessary to be possessed of only two beliefs; the first, that the order of nature is attainable by our faculties to an extent which is practically unlimited; the second, that our volition counts for something as a condition of the course of events."

Tyndall, and Huxley, and Draper, and Spencer, and Quatrefages, and Youmans, and Haeckel are the logical products of a faulty psychology. There is only one way to avoid such results, and that is to provide a system which will not have such defects. A little reflection of the subject will show that our churches are not only interested, therefore, in the Bible and its truths, but also in philosophy. To meet agnosticism the Church must have a theology which is founded on a sound and enlarged philosophy, "such as will repel all exclusive doctrines, allow us to be just to every order of facts and ideas, and leave room for faith and affection fully to develop themselves."

CRITICISM.

2. This is a critical, analytical age. Men think for themselves now as never before in the history of the world. We are living at a time when men claim the right of private judgment, and that very often when they have but little judgment to exercise, and that of poor quality. "A very large number of persons forget that the right of private judgment, although very important, is only a half-truth, and that the duty of judging rightly is its complement, and equally important."

This critical spirit had its origin in the revival of learning, by which medieval darkness was dispelled. Led by the bold

genius of Descartes, men undertook original and independent investigation. This was the emancipation from the old scholastic method of dependence upon the Church and Aristotle; but it was also the origin of modern skepticism, which, however, has been itself salutary. Men have thought modern skepticism to be the child of the Reformation; it is not; but it and the Reformation are the offspring of the Revival of Learning. "Luther," says Bancroft, "opened up a new world, in which every man was his own priest, his own intercessor. Descartes opened a new world, in which every man was his own philosopher, his own judge of truth." "By the principle of Descartes, the individual man at once, and altogether, stood aloof from king, Church, universities, public opinion, traditional science—all external authority and all other beings—and, turning every intruder out of the inner temple of his mind, it kept guard at its portal, to bar the entry of every belief that had not first obtained a passport from himself."

But the same principle which discovered to man his manhood—the right of private judgment, of independent investigation—has also led him astray in many instances. Some have thought they knew it all, and that what they did not know was not to be known. With a heart naturally against revealed religion, they have concluded that it is unnecessary and unreasonable. Hence they say, "There is not a God in heaven; or, if there is, he cannot reveal himself to finite intelligences," and thus they express their feeling of self-dependence, and their right to independent thought and individual criticism.

DOGMATISM.

3. The Reformers did not get rid of their education. In their revolt from the dogmatism of Rome, they began to dogmatize on the other side. Luther, Calvin, and Knox were all dogmatic in their statements of doctrine. They gave their opinions as final. This was characteristic of theology up to the middle of this century and later. Hence schisms and sects. The spirit of dogmatism, the schismatic tendencies, the presence of differences in the Church, created suspicions

against the Church and against theology. The pretensions to perfection and finality, often put forth in behalf of creeds, only strengthened these skeptical tendencies until agnosticism was reached.

The Church, however, is becoming less and less dogmatic. There is a larger toleration. A relaxation of the fetters of "ordination vows." Creeds are not less true, perhaps, but they are less worshiped. The Bible is coming more and more into favor with theologians. The fathers are greatly respected still; but they are no longer accepted as final authority. Men believe in progress, even in theology. Prof. Flint says: "I have great respect for Calvin; I believe in the doctrine of the Westminster Confession; but I utterly disbelieve the notion, which I regard as one of the most powerful causes of agnosticism, that theology came to a stop with Calvin or the Westminster Confession. I believe, on the contrary, that the human mind scarcely ever worked more energetically or successfully in the fields of theological science than it has been working during the nineteenth century; entire theological sciences, like biblical theology, and comparative theology, having been built up in that period almost from the foundations; and there are still in theology worlds to conquer by the human mind divinely guided and enlightened." To recognize the principle of progress in theology is to become less dogmatic, less intolerant, more charitable, more fraternal. The more charity and fraternity, the less encouragement to agnosticism and to all infidel tendencies.

PRACTICAL TENDENCIES.

Now what are the practical tendencies of agnosticism? Where does it lead?

1. It puts a *premium on newness*. It creates a search for that which is novel. In this it is like its Athenian type, referred to by the Apostle Paul in his sermon on the "UNKNOWN GOD." The agnostic Greeks "spent their time in nothing else, but either to tell or to hear some new thing." (Acts xvii. 21.) They met daily in the *Augora*, or market-place, for this purpose. Demosthenes said: "We sit here doing nothing but trifling, and voting, and inquiring in the market whether

any thing newer is reported." In Thucydides, Cleon charges the Athenians that "they are always the slaves of unaccustomed things, but despisers of the accustomed."

The reader does not need to be told that modern agnosticism puts a premium on novelty—that its highest joy is that of fresh discovery. This is important. We must progress in this age; but when progress in knowledge becomes the chief motive in character, and the highest inspiration of conduct, then it is time to make careful investigation of the track over which we drive, lest perchance the rails are unsound. The "proceedings of the Academy of Science," are valuable, but they are not the "chief end of man."

IGNORANCE.

2. Agnosticism puts a premium on partial ignorance. It lauds high enough the knowledge of that which is natural, and finite, and material, but it contemns all knowledge of God, and of spiritual things. Tyndall says: "The mind of man may be compared to a musical instrument with a certain range of notes, beyond which, in both directions, we have an infinitude of silence. The real mystery of the universe lies unsolved, and, as far as we are concerned, is incapable of solution." Such is the creed of the agnostics. The less he knows of God and of spiritual things, the more of a favorite he becomes among them. Ignorance of the chief things of this life and of the life to come is blessedness to him.

To see how a pretended knowledge of God and of spiritual things is held up to ridicule by the agnostics, it is only necessary to look into Herbert Spencer's "Principles of Sociology." As Robert Ingersoll is the great scoffing orator, so Herbert Spencer is the great scoffing writer. The above work abounds in such sneers as the following: "The disguises which piety puts on are, indeed, not unfrequently suggestive of that which some would describe by a quite opposite name." "That theory of the solar system which supposes the planets to have been launched into their orbits by the hand of the Almighty looks feasible so long as you do not insist on know-

ing exactly what is meant by the hand of the Almighty." He says we have two co-existing religions in the world—"the religion of enmity and the religion of amity." "The religion of enmity nearly all men actually believe. The religion of amity most of them merely believe they believe." "From the Jewish New Testament we take our religion of amity. Greek and Latin epics and histories serve as gospels for our religion of enmity. . . . The nobility of self-sacrifice is set forth in Scripture-lessons and dwelt on in sermons, is made conspicuous every seventh day; while the other six days the nobility of sacrificing others is exhibited in glowing words." He speaks of the great Faraday as "A late distinguished physicist, whose science and religion seemed to his friends irreconcilable, who yet retained both for the reason that he deliberately refused to compare the propositions of the one with those of the other."

In this work Mr. Spencer expresses sarcastic contempt in manifold ways for the Christian religion, and affirms his position that "Agnosticism is the only creed that an enlightened philosopher can hold in respect to the Infinite and Self-existent, which he acknowledges we must believe, and the kindred doctrine that every form of theological truth must necessarily be temporary in its duration, and every form of positive faith must give way before progressive scientific illumination."

Concerning Mr. Spencer's animadversions on the Christian religion in the "Principles of Sociology," President Porter, of Yale College, justly remarks: "The writer seems to be *ignorant*, but not excusably, of the fact that very many Christian theologians and writers have commented as severely as he has done upon the importance of a right intellectual belief separated from a sympathizing and man-loving ethics, and that the New Testament itself overflows at every pore with this vitalizing truth. He is not excusably ignorant, however, for his contempt of Christian theology and ethics, and the philosophy which both suppose, is too frequently and broadly expressed to be capable of being referred to any other category than what he styles the 'religion of enmity' and scorn. That this contemptuous or affected ignorance is *narrow* is

evident from the fact that in not a single passage of all his works is there any warm or appreciating sympathy with the progress of peculiarly Christian emotions, or Christian virtue, or Christian civilization."

To keep in ignorance of divine things is the unmanly and stultifying law of the agnostics. The less known of Christian principles and institutions the better. This partial ignorance becomes the ideal of the devotees of agnosticism.

DEGRADATION.

3. Agnosticism is degrading. It destroys the noblest ideals of life. It does not dogmatically deny the existence of God, but it does dogmatically deny that, if he do exist, finite minds can be conscious of it. On such subjects it says, Be content with ignorance, reject the Bible, and Jesus Christ, and conscience. It degrades life from the high moral plane upon which Christianity places it to a selfish and mercenary level. "It is in the direct interests of this lower view that men are aiming to reason out of life this supernatural element, and all there is in it that gives it solemnity and spiritual hope," says Prof. Hunt. "God is made but the highest expression of an order of developments. The Word of God is made the product of human teachers. Miracle is the exceptional action of ordinary physical laws. Providence is a childish delusion of timid and dependent natures; our present state is but the necessary condition of something that follows in an infinite series of stages; conscience an effeminate sentiment, and the future world one of the scares of the nursery. It is evident that on such a basis the world either becomes a playground for thoughtless merriment, or a theater for lawless riot. Life is reduced to a serio-comic farce on an utterly cheerless struggle for profitless objects, and every man is the beginning and end of his own being." This cannot inspire noble sentiment. It cannot furnish the stimulus of noble and useful living, which is the necessary condition of human progress. It can only degrade by placing low and irreverent notions as the grounds of action. Tennyson graphically satirizes it all in his poem, "The Vision of Sin:"

"I saw within my head
A gray and gapped-toothed man as lean as death,
Who slowly rode across the wither'd heath,
And lighted at a ruin'd inn, and said:

' Fill the cup and fill the can,
Have a rouse before the morn ;
Every moment dies a man,
Every moment one is born.

' Name and fame ! to fly sublime
Thro' the courts, the camps, the schools,
Is to be the ball of Time,
Banded by the hands of fools.

' Drink to Fortune, drink to Chance,
While we keep a little breath !
Drink to heavy Ignorance !
Hob-and-nob with brother Death !'''

This is the practical outcome of agnosticism. In the case of some whose temperament is commonplace, and whose taste is more pure, it will take the form of refined selfishness ; but in the case of the mass of men, whose minds are coarser and more energetic, it will lead to the grossest forms of sensuality and vice. It cannot take the place of Christianity in any sense without disastrous results. It is only through the religion of Jesus that men can escape the unrest, the uncertainty, the confusion, the blindness, the helplessness, and the sin that every man feels is in himself. To many minds agnosticism appears a very imposing system of philosophy ; but it is death—death to aspiration, death to energy, death to goodness, death to happiness, death in time, and death in eternity. Jesus Christ is the center of all greatness and worth, of all true life and hope.

W. H. BLACK.

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ART. III.—CUMBERLAND PRESBYTERIANISM IN TEXAS.

“Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven.”

—*Young.*

THE eyes of the American people and of American Christians have been for near fifty years gazing at this rising star of empire, and the more they look the deeper the interest taken in the capabilities and probable achievements of this wonderful land of the “Lone Star.” To even a casual observer it must be evident that Texas, with its magnificent territory and its vast room for population, must ere long stand as a giant in the forefront of all American politics and religion. The day can not be far distant when she will turn the tide of battle in political contests, and when the proud appellation of “Empire State” must be wrested from another and inscribed in triumph upon her banners.

I. Let us look at her territory. At the risk of repeating what to some readers may have become stale, I must mention the comparative size of Texas. If the whole of New England were transplanted and laid down on Texas, it would not cover that little corner of the State called the “Pan Handle.” The same might be done with the States of Arkansas, Louisiana, Mississippi, Tennessee, Alabama, and Georgia, and there would be enough of Texas still uncovered to make a State larger than Maryland, or four such as Connecticut, or nine such as Delaware. The population of Massachusetts is 228 to the square mile, while that of Texas is only 5.80 to the square mile. Should Texas ever have one-fourth the inhabitants to the square mile that Massachusetts now supports, her population will be forty millions more than the present population of the United States. While it is not likely that she will ever be so densely populated as Massachusetts, still the old idea long entertained by many of her own citizens, that vast areas of her lands were only fitted for pasturage, and so

was incapable of supporting a dense population, is giving way to the idea fully sustained by fact and experiment, that nearly all her lands are productive; that even the Llano Estacado, or Staked Plains, reaching out into what was once called the American Desert, is no desert at all, but, to the astonishment of explorers, a region so fertile and well watered as to have been the habitat of thousands of buffalo and other wild animals.

Texas may be said to be a vast inclined plain, gradually ascending from the Gulf of Mexico toward the northwest. Her rivers all run toward the southeast. With respect to the soil, this plain is divided into belts, which run northeast and southwest across the State. Among the most remarkable of these are the sand belt, which is covered with large bodies of timber; the black prairie belt, whose soil, although waxy when wet, is exceedingly rich and productive of grazing and farm products; and the red belt, which is peculiarly adapted to grain. In fact, from the coast to the Indian Territory, a large share of the country is inviting to those without homes and without means to buy in other lands. As for climate, they will find the "Pan Handle" directly in the latitude of Tennessee, and 700 miles south of the coast counties in the same latitude as the orange groves of Florida.

A climate so genial, a soil so fertile, so many thousands of acres all cleared away by nature's own wonderful handicraft, ready for the plowman's share, its vast undulating grass-grown plains, interspersed with innumerable homelike evergreen island of timber, all having conspired to attract the thousands of home-seekers. Many of them are already here from the four corners of America, from Europe, Asia, and Africa, and thousands more from all lands are soon to come, to share in shaping the new civilization which is to spring up in this empire State of the South.

II. Let us look at the population of Texas. Its first inhabitants after the Indians were Spaniards. The old Missions still remaining in various places, and, hoary with age, are silent witnesses and memorials of the zeal of those early propagators of the Catholic faith from the land of Cortez and Navarro. The thousands of Catholic descendants of the

old Mexican Indians, first conquered by Cortez and then baptized by his chaplains, now inhabiting Mexico and large portions of the neighboring territory of Texas, are evidences of early Spanish Christian zeal of a similar character. If you walk out into one of the plazas of San Antonio any morning at sunrise, you may witness a market scene as genuinely Mexican as if you were in Monterey or the City of Mexico itself; if you did not know it before, you would now wake up to the fact that Western Texas is largely inhabited by Mexicans, and if you found out anything about their religion it would be that most of them are adherents of, and know no other religion than that of Rome. The Mexicans as a class are ignorant. Very many of them cannot read or write. They speak a mongrel Spanish language, and cling to it with great tenacity. They dislike English, or a man who speaks it only, but are very partial to the merchant or other person who will deal with them in terms of the *denaro* and the *real*. The Mexican, with a few exceptions, owns but little property, often is quite nomadic in his habits, and, like Balaam, he rides a donkey. When he moves to another home he places all his family and effects on the donkey's back and walks behind and drives. If hired, he generally earns his wages on the farm, or as a herder, and spends his money as fast as he gets it. His wants are not many, and he buys by the dime's worth. The common Mexican is an inferior, and, with his present advancement in education and religion, can never take rank with other Americans; still, he is to remain an important factor in our community. He shows himself susceptible of elevation, and when converted manifests a zeal and devotion for the salvation of his fellows that is truly Pauline or Christlike.

The converted Mexican has been known to endure the severest privation, to brook all the dangers to life from the opposition of a bigoted priesthood, in order to carry the gospel to his "kinsmen after the flesh."

The work of evangelizing the Mexicans has not been carried on very extensively except by the Southern Methodists, who now have many churches among them, ministered to by Mexican preachers. Our own people have done little

for them, though some Mexicans have been added to one of our congregations.

In 1870 there were of these people 22,510; in Cameron county alone there were 6,266, in Bexar 2,309. If they have increased at the same rate as the other population, the number now is more than 45,000. Emigration from Mexico is constantly going on, and will likely be largely increased as railroads bind the two countries closer together.

The next occupants of Texas were Americans. People from all the States of the Union constitute our American population. By the census of 1880 there were 1,592,574 inhabitants, of whom there were 1,082,983 native white Americans. The rest were colored and foreign. These people have come with their education, religion, and civilization, and constitute the basis of society, and give shape and color to our institutions and laws. Whatever, then, was of good or bad in the communities left behind has been transported here, and reappears among us; modified, however, by elements introduced from other remote places. So our society is not exactly that of any of the old States, but a mixture of all. Not only is this the case, but individual character and principles are often greatly affected by the new associations in a distant land; and not always for good. Many of these immigrants come without their ministers, and settle where there are none of their own denomination. The influences surrounding them do not lead them to the same faithfulness which characterized them at their old home. They relax their efforts, become lukewarm, and take rank as nothing more than neutral, or normal Christians. Thousands fall into this unfruitful state for want of gospel influences and the fostering care of the Church.

Another large element of our population is that of the Germans. Of the 114,516 foreigners here, probably 60,000 are Germans. They come with all their positive character. In many places the German element is so large as to greatly control morals, customs, and politics. The characteristic disregard for the Sabbath, and love for Sabbath revelry and the beer-garden, mixed with much materialistic infidelity, are all here. In vast numbers of them there is great aversion to

anything like evangelical religion. They have been known more than once in this country actually to drive from their midst, as they would a dog, a minister who went among them preaching such a religion. Yet the Germans are not all so. And many of them are susceptible to good influences. Many have been brought to see better ways, and it is to be remarked that when converted their devotion is very exemplary. They carry all their positiveness into their religion. No people among us are more worthy of Christian effort. If these efforts succeed they will be more than repaid by the fruits borne.

III.—*Our Church in Texas.*

It is well known that the pioneer of Cumberland Presbyterianism in Texas was the heroic Rev. Sumner Bacon, who entered the country, then a province of Mexico, in the year 1827, and in spite of the interdicts of the Catholic priesthood and the Mexican government, first as a colportuer of the Natchez Tract Society, and then as a Bible agent, he preached among the people for years, “scattering the *Word of Life* from San Antonio to the Sabine with an industrious hand.” This was done at the risk of his life, which was in jeopardy on more than one occasion, but appealing to his God for protection, his life was preserved. Soon after, Texas became a Republic, independent of Mexican intolerance, when Mr. Bacon organized a Cumberland Presbyterian congregation near San Augustine. This was May 24, 1836. The first organization, however, had been made in 1832 by Rev. Milton Estill, in Red River county, in territory claimed, however, at that time, by the State of Arkansas. Mr. Estill, now one of our oldest men, and member of San Jacinto Presbytery, still lives, and was in attendance at the General Assembly at Austin.

At the meeting of Mississippi Synod, in the fall of 1836, which Mr. Bacon attended, he obtained an order for the organization of a Presbytery as soon as three ministers could be had for the purpose. This was accomplished at the house of Mr. Bacon, Nov. 27, 1837, with the aid of Rev. Messrs. Amos Roark and Mitchell Smith, who came to the country about this time. The opening sermon was preached by Mr. Bacon,

and he was the first Moderator by appointment of the Synod. Mr. Roark had penetrated as far as Mill Creek, in Austin county, and had organized another congregation at the house of James Duff, a Cumberland Presbyterian from Tennessee. From here he had to return near 200 miles to assist in the organization of the Presbytery. The first preacher licensed and ordained by our Church in the State was Rev. R. O. Watkins. He was licensed September 15th, 1838, and ordained October 3d, 1840. His home was at the house of Mr. Bacon, while he rode the circuit. Mr. Bacon called him "his Texas boy."

The difficulties in the way of those who preached the gospel in Texas at this early day were very great. Rather more than what is usually incident to a new country. Catholicism had ruled, up to the revolution, with an iron rod. The colonists had been obliged to profess the Catholic religion, and marriage was illegal if not performed by a Catholic priest, who often charged twenty-five dollars for the service. In addition to this, a great many of the worst class from the old States—outlaws, murderers, etc.—were here, and in many places were in the ascendancy. On one occasion a band of desperadoes took Mr. Bacon and were about to put him to death. He asked permission to pray, which was granted him. When he rose from prayer, which had been very earnest in behalf of those who were waiting to carry out their hellish purpose, he opened his eyes, but they were not there. They could not withstand his prayers.

On another occasion wicked men combined to break up a camp-meeting which he and others were to hold near San Augustine, and were only prevented from doing so by the interference of Col. Bowie.

In 1838 Rev. Amos Roark, in company with Andrew J. McGown, the latter probably then only a candidate or a licentiate, visited the town of Washington, on the Brazos, to hold a meeting, associated with a Methodist preacher, Rev. R. Alexander, and a Baptist preacher, Elder Z. N. Morrell. The latter tells us that on the second night of the meeting the loafers and gamblers of the place were out *en masse*. They stationed a man outside the house just behind where the

preacher was to stand with a hen in his arms. While the preacher was "lining out" his hymn he would hold the chicken's neck. When the congregation would sing he would assist by making the hen squall. At the same time a large negro would put his head in at a window and shout, "Glory to God," while the crowd outside would respond, "Amen and amen." Mr. Morrell, being indignant at the outrage and mockery, the second time the negro put his head in, gave him a blow with the heavy end of a buck-horn headed cane, which stopped his shouting, and the rest were ordered away; after which Mr. Roark preached without further disturbance. The rowdies, however, "hung" round until the services closed, when they followed the preachers as they went to their lodging, and barked at them in imitation of dogs.

These are samples of what was to be contended with from "lewd fellows of the baser sort." The Indians also gave great trouble, and worshipers often had to carry their arms to church and have some to guard while the rest worshipped. Preachers were in great danger in passing from one appointment to another, and hence regular preaching was almost impossible.

I have not data from which to give an account of the organization of the various congregations in the State at this time. Several had been organized as far west as the Colorado and Guadalupe Rivers, and in the Red River country several congregations were in a flourishing condition. In 1842, five years after Texas Presbytery held its first meeting, the Texas Synod was constituted. The old Presbytery had been divided, and Red River and Colorado were created. The Synod held its first meeting near Nacogdoches, and Mr. Bacon was its Moderator. He had long and anxiously prayed that he might live to see a Synod in Texas. The year previous the two brothers, John M. and Finis E. Foster, had come to Texas and labored extensively. It was during the next year that, as missionaries, they visited Gonzales and the Guadalupe country, where, notwithstanding the dangers from Indians, their labors were greatly blessed. About the same time came Rev. Samuel Corley to the Red River country, and settled near Clarksville. Rev. James McDonald was a prominent

factor in this early history, but I am not informed where he labored. Rev. Jas. Sampson is mentioned as having labored with great success in Harrison county in 1847.

Trinity Presbytery was organized about 1845, and the Frazier Presbytery in 1848. The Brazos Synod was created by the General Assembly of 1849. Its first meeting was to be at Huntsville, Walker county, November 2, 1849, Rev. F. E. Foster to be the first Moderator and Rev. Milton Estill his alternate. This was seven years after the first Synod was constituted. There were at this time six Presbyteries in the State, viz: Texas, Red River, Marshall (in Texas Synod), and Trinity, Colorado, and Frazier (in Brazos Synod). Then five years afterwards Colorado Synod held its first meeting at Bastrop, Nov. 9, 1854, with Rev. H. Renick as Moderator. Two new Presbyteries, the Little River and Guadalupe, had been formed in the west, and they, with the Colorado, constituted the new Synod.

As early as March, 1850, Rev. F. E. Foster and Rev. C. Forbes organized a congregation of immigrants from Missouri, near Round Rock, and the same year one at Belton. January 11, 1854, Little River Presbytery was organized by Rev. Messrs. F. E. Foster, Wm. Wharton, and S. M. Lewis. During that year camp-meetings were held at Round Rock, Stampede Creek, and Hopewell, and protracted meetings at other places, resulting in near three hundred conversions. At the second session of this Presbytery four new congregations were received, making eight in all. During its sixth year there were reported three hundred conversions and one hundred and fifty accessions to the church in that Presbytery. In the bounds of Colorado Synod, during the previous year, three hundred and forty conversions and two hundred and forty-six accessions are reported.

Give similar items from other Presbyteries. The writer hopes to obtain them for future use.

Tehuacana Presbytery is reported in 1855 in Brazos Synod, and Waxahatchie Presbytery in Texas Synod, are reported in 1856. The Frazier Presbytery was dissolved and merged into the Trinity Presbytery, owing, probably to the death of

some of its prominent men. Three new Presbyteries are reported in 1859, viz: Red Oak, Bacon, and White Oak. Huntsville (now San Jacinto) Presbytery is reported in 1866, and Guthrie in 1868. Bosque (now Waco) is reported in 1875, Kirkpatrick in 1876, and Graham (now Parsons) in 1878. A fourth Synod, called Trinity, was formed in October, 1878. There are now nineteen Presbyteries, two hundred and thirteen ordained ministers, four hundred and twenty congregations, and a membership reported in 1881 of thirteen thousand seven hundred and forty-one, not including Bethel Presbytery. The membership is estimated, however, as high as twenty thousand.

J. J. A. ROACH.

[To be Continued.]

ART. IV.—WHAT WILL THE NEGRO DO WITH HIMSELF?

III.

THE position the negro occupies in this country, possessing all the civil and political rights that the white man does; his equal in the estimation of the law, and yet practically a social outcast, even the best of the race, is one of the anomalies, perhaps the greatest of the times, and is well calculated to excite anxious solicitude in the minds of those who have at heart the best interests, the welfare of both races. Can such a state of things continue to exist indefinitely? "Superior intelligence and will," wrote Col. A. K. McClure from South Carolina to his paper, the *Philadelphia Times*, in December, 1880, "must rule here as in all other places in the world, and both whites and blacks understand it. Until all the laws of human nature and of interest shall be reversed, the white man will rule the inferior race, and will do it better in the South at this time than the negro can do it himself. This is not the sentimental view of the race issue in the South, but it is the truth." This is simply echoing history. The brute force of the ignorant has triumphed in places, but wherever the white race has secured a lodgment in numbers sufficient to make itself felt, the white man has swayed the scepter. But the negro in the South will not stand still in his ignorance. It is not his interest to do so, and neither is it the interest of the white man that he should. He must go forward, whether he be able to keep pace with the white race or not. The time will come when he will be as intelligent and as capable of exercising the elective franchise for the highest good, as he may see it, as the average white man. With his growth in intelligence as well as in numbers and familiarization with the methods of government, will he be content to occupy a position of inferiority, subject to the rule of the white man, as he now is, or will he assert his manhood and demand what he may claim as his political rights? Nay, is there not danger, with ambition as a "spur to prick

the sides of his intent," that he may go even beyond that and demand a reversal of the rule that obtains now? The possibilities of the future have a deep interest for us, because they will affect those who shall succeed to our places, if the problem does not demand to be dealt with in our own day. The future of the situation strikes an intelligent foreigner, whose survey is certainly from an impartial standpoint, as full of perils. "There seems to be no doubt as to the momentous and pregnant fact," says Prof. Goldwin Smith, an Englishman of thorough culture and observation, and who in the days of slavery favored the abolition of that institution, "that the blacks are increasing faster than the whites in the United States. When emancipation first sent the blacks adrift, helpless and thriftless, there was great mortality among them, and prediction was freely hazarded that the political and social problem which perplexed statesmen would be solved by the gradual extinction of the negro race. The problem, on the contrary, now seems likely to present itself on a larger scale than ever. There are those who fancy that education will turn the negro white, but generations probably must elapse before his low intellect can be brought up to the Anglo-American level. You may teach him his letters at school, but you cannot force him to keep up any mental culture afterwards. If supreme power were in his hands, he would make the South a Hayti. The whites will, of course, struggle against his political ascendancy; they will prevail, at all events, so long as they retain any thing like an equality of numbers; and the result apparently will be the perpetuation with ever-increasing sharpness of a mastery of race, anti-republican in all its tendencies, which can hardly fail to taint the life blood of the republic. Fusion of the races by intermarriage is impossible, and without it there can be no political or social union; there can be only the ascendancy of one race over the other. With a black population superior in numbers and white ascendancy, the South would be a magnified counterpart of the West Indies, an unwholesome element in the composition of a republic. We are told, and can readily believe, that the relations between the races, like affairs generally at the South, have greatly

improved since the liberal policy of President Hayes was substituted for the carpet-bagging rule; and it seems happily to be the fact that Southerners have entirely ceased to deplore the fall of slavery. Matters may go smoothly for the present, but this does not solve the problems of the future."

This problem was bequeathed us in the days when passion, not reason, not Christian philanthropy, controlled the judgment of men, otherwise provision would have been made whereby the evils that not only environ us now, but loom up threateningly in the future would have been avoided. The solution of this problem will test the statesmanship of the country—for the North equally with the South is interested in its solution—perhaps not in this century, but the day will assuredly come when it will have to be met, when it can no longer be put off, and it is simply cowardice in the men of to-day, for political or whatever reason may actuate them, to shut their eyes to the impending peril, and endeavor to shift the responsibility of meeting the issue upon their children. Nor must we depend upon the leaders in politics for a solution of the problem, else the trouble may be complicated. We depended too much upon this class of statesmen in *antebellum* days for a solution of the disturbing problem that then presented itself to us, and the result was the sword furnished the solution. Let us learn wisdom from that great drama in our history. If the people, they who make and unmake governments as well as administrations, had asserted their inherent, inalienable right to discuss and dispose of the "peculiar institution," the thing might have been done in a way not only to have avoided the great fraternal tragedy enacted a score of years ago, but to have rendered emancipation more of a blessing to the white people of the South and certainly more to the blacks, and less an evil to the whole country. But those who were disposed to discuss the matter and point a safe and prudent way out of the impending trouble were allowed no medium and no audiences for such discussion. There were thousands of good and true men as the country could boast, many of them slaveholders, who honestly desired and even yearned for a solution of the question alike honorable to the country and the slaveholder,

and at the same time beneficial to the black man—for it required little prescience to see even a decade before the war that slavery was doomed—and would gladly have coöperated in such a movement if it could have been inaugurated with hope of success. Why such an effort was not made is known to every intelligent man in the country. Let us not drop into that rut now when the result of the crude, undigested manner in which slavery was abolished looms up in a shape well calculated to excite anxiety. It is a question that rises above partisanship, and is not to be spoken of with bated breath as though its discussion were a crime. Discussion, calmly and impartially conducted, is the very thing needed, that the people may understand the matter thoroughly in all its bearings, and act, when action shall be necessary, as the gravity of the occasion may demand, and in the interest of each and every citizen of the country. This cannot be done so well if discussion be tabooed under the plea that it is a delicate subject, a sort of boomerang which Christian men especially ought to eschew. Let the people, then, take counsel together and devise means whereby this problem may be solved with the least possible injury to either race. That is the part of true wisdom.

The colonization of the negroes by the Government in a territory, as was done with the Cherokee Indians, who were removed from the South, has been suggested as a solution of the problem, and some visionaries have named New Mexico for that purpose, while others think Liberia* the proper

*The accounts of the prosperity or adversity of Liberia are so conflicting that it is next to impossible to find out whether it is wise or foolish to send the colored people there. The friends of the colonization cause present roseeate pictures of the success of the negroes who have gone there to engage in the cultivation of coffee and other things. Others denounce colonization as a failure, and say that the poor fellows who have gone would have had a better chance for a living if they had stayed in this country. The Cincinnati *Enquirer* publishes the following in a letter from Louisville, Ky., dated April 10, 1882: "George Harned, colored, who was born and raised in Nelson county, returned home on the Vint Shinkle to-day after an absence of seven years. This man sailed from Charleston, S. C., to Liberia about five years ago, expecting to resume life in the old land of his forefathers. He says that during the voyage twenty-one negroes who sailed with him died aboard the vessel. Harned stayed in that country eighteen

place, as that would probably result in the christianization of Africa, but there are three objections to this scheme that disposes of it as impracticable.

1. It is by no means certain that the negroes would be willing to go in a body to New Mexico or any other territory, or even to Liberia, and under existing circumstances they could be no more required to leave the South for such a purpose than the Germans, or Irish, or any other nationality that had acquired citizenship. This suggestion appears to have been made upon the supposition that the Government can, under an act of Congress, remove the negroes to any place within the territorial limits of the United States, as was done with the Indians, who were not citizens, but such is not the case. There is no power in this country that "can alter a decree established" and force them to remove, unless they should by an overt act of treason and rebellion forfeit their rights of citizenship, and even then such an exercise of the "war power" would be of doubtful authority.

2. It is too expensive, even were the negroes perfectly willing to remove. Great as are the resources of the Gov-

months. . . . He says the most foolish thing a negro ever did was to leave this country for a barren desert, where barbarians live, and where the tongue cannot be understood. Of the 130 who arrived there when he did, he says forty died before he left, many of the women apparently from grief alone." The American Colonization Society has during its existence sent to Liberia more than 21,000 colored emigrants, about 3,500 of whom have been sent since the war, and is now said to have applications from a large number of negroes who desire to emigrate to Liberia, and the society wants to send out as many of these applicants as give reasonable promise of becoming self-supporting in their new home. At a meeting in behalf of the society, held in New York April 17, 1882, Rev. Dr. Storrs, of Brooklyn, stated that thirty-four missionary societies are now represented on the African coast, but it is principally through colonization, carried on by enlightened means, that the redemption of the continent from barbarism is to be effected. Dr. Thos. G. Patterson, of Washington, stated that the society had successfully established a free state in Africa, with a republican form of government, administered exclusively by colored people. The industry, order, and sobriety of its inhabitants are attested by all who have visited Liberia. There are churches and schools in every settlement. Dr. Patterson read letters from intelligent negroes in the South and Southwest showing the existence of a strong movement looking to colonization in Africa as a means of bettering the condition of their race, and asking for information as to the resources of the society to answer the demand.

ernment they would fail to provide for such a drain upon the treasury as the removal of six million people and their support for at least a year would involve.

3. But if the Government could "foot the bill," and there was no other obstacle in the way, the question presents itself sharply, What would the negro do with himself in a territory? The light which history sheds upon the subject is far from assuring. There is a warning in the experience of Hayti* and Jamaica that should not go unheeded by either the white or black race. The negro in this country might do better than did those of Hayti and Jamaica, but is he prepared for self-government? If not, as will be the almost universal verdict, what will he do with himself in a territory where only men like him were to control affairs? There is reason to fear that such a disposition of the negro is the worst that possibly could be made of him. It is yet to be demonstrated whether the negroes, even in communities in the States, will prosper and do as well as when scattered promiscuously among the white people. "Negro colonies in Kansas," says Mr. Guernsey, "have never been even moderately successful. Perhaps the most hopeful experiment in the way of colonization was the founding of the Hodge-man County Colony by a party of over one hundred Kentucky negroes in the spring of 1878. The men were for the

*Of late years some progress, socially, morally, and intellectually, as well as in wealth, has been made in Hayti, but it has been nothing like that this country has made during the same period, nor has it been equal to that of any civilized nation of Europe. John M. Langston, a colored man who is United States Minister to Hayti, said recently to a reporter for the New York *Tribune* that "there are many well-educated people there and good society," but that "voudouism has a great hold on the people and exerts a powerful influence." He stated that the country was subject to frequent revolutions; that "during their existence as a republic only one President has served out his full term of seven years;" that foreign influence has had something to do with these revolutions, but "probably the true cause is the character of the people and the fact that this little republic" of about half a million souls, "maintains a standing army of 16,000 men," and with this army "revolutions are not so difficult." The fact that "voudouism has a great hold on the people and exerts a powerful influence," show the lack of education and intelligence, and this tells wonderfully against the real progress that a country having the same form of government as ours ought to make.

most part small land-owners in Kentucky and brought with them moderate sums of money, wagons, and mules. A few were provided with farming tools. They made themselves rude prairie dug-outs, a sort of semi-subterranean habitation known also to the founders of Massachusetts, and began breaking up the prairie. The first year's crop, owing to imperfect cultivation, was a small one, and many of the colonists, discouraged at the outset of their pioneer life, sought employment in the nearest towns. The negro seems to lack the persistence of the white pioneer. The Hodgeman Colony is still in existence, but it cannot be called a thriving community or even self-sustaining. The Nicodemus Colony in another part of the State is a lamentable failure, the colonists having been forced last winter (1878-9) to skin and eat their starved and frozen cattle.* The following report of an interview which appeared in the Memphis *Appeal* late in April, 1882, presents a different view of the condition of this colony: "Yesterday afternoon an *Appeal* reporter met J. W. Niles, an intelligent colored man, who for several years has been engaged in the work of establishing negro colonies. From him the reporter obtained an interesting account of Nicodemus Colony in Kansas. He said, 'Nicodemus contains some 365 homes, and is located in Graham county, the district being known as Solomon's Valley. They have two churches there, one public school, one subscription school, a post-office, and several stores.' 'What do they do for money?' 'Well, they raise corn, pumpkins, and vegetables, and meet every Saturday night and exchange commodities. They give vegetables and other productions for drugs, clothing, and so on. I never knew before that men could live without money. For three years after the colony started there was not a team in it, and the men worked entirely with picks and spades. The colonists were of the worst class of negroes from Kentucky. Many of them went to live easily off the community. Now they are transformed into hard-working farmers, thus showing, as I have always claimed, that there was something to be made even out of

* *International Review*, October, 1879.

the lowest negro.' 'What sort of government have they?' 'A regular township government, the principal officer being a township trustee, who is a negro.' " H. C. Park, of Atchison, Kansas, testified before the Exodus Committee of the United States Senate that there was in Atchison county a little colony of colored farmers who have been there for a good many years. "The last time I passed through there," he said, "I saw no particular change in the appearance of things from what it was ten or fifteen years ago. They do not seem to improve and get ahead as our white farmers do."

A gentleman who spent some time in Mississippi just before the Kansas fever broke out in that State, investigated the condition and prospects of the negroes, and gave the result of his observations in a letter to a friend in Washington, which was printed in the *New York Tribune*. "What I write," says he, "is from actual observation and thorough scrutiny, and I sadly confess that the great problem as to the black race is one of difficult solution, which must test the true statesmanship of the country. . . . It is my firm opinion that under present circumstances, if any locality was surrendered to them for a place of residence, without interference from the whites, it would not require five years' time to bring that special community into assimilation with the African tribes."* The point has been reached in Mississippi, according to this writer, when opportunity seems only wanting to have a repetition of the way the negro lapsed into semi-barbarism in San Domingo. He regards the tendency of the black race as strongly in that direction. The negro seems to need a guiding hand to hold him to his civilization, such as it is, for although he has had the example and the tutelage of the white man in this country for considerably more than two centuries, his progress has been wonderfully slow and circumscribed. Sir George Campbell found in his extensive tour of the Southern States that "while the negro race now in America may be loosely described as a civilized,

*Col. A. K. McClure wrote from Charleston to his paper, the *Philadelphia Times*, in December, 1880: "None know better than the masses of the colored voters of South Carolina that their attempt at self-rule has been a terrible failure, and they are now distrustful of all colored leaders. . . . They feel little hope of aiding themselves by a negro restoration."

Christian, English-speaking people, there is a section of the country where the description must be qualified." He refers to the broad belt fringing the ocean front of the South Atlantic States and that along the Gulf of Mexico, where the black population is unusually dense, and there he found that the native customs and dispositions of the race exhibit much persistency, and the language is described as "a sort of pigeon or negro-English." The little progress these negroes have made in civilization may well astonish an intelligent Scotchman like Mr. Campbell, and the tenacity with which their native customs stick to them is calculated to excite grave apprehensions that if colonized in a territory they would gradually lapse into the barbarism from which their ancestors were rescued.

There is, however, a community of negroes in Vigo county, Indiana, which appears an exception to colonies of these people generally. Vigo county was settled in 1811 or 1812, when Fort Harrison was a military post, "by people who came there from Maryland, Virginia, and Kentucky," says Senator Voorheis, "and they brought many of their colored people with them, who were slaves, and who became free when they got there, and when the white people settled there the colored people naturally settled with them and made the colored settlement." The population, by natural increase and accessions from the South, now amounts to about five hundred souls, and by entry and purchase they have acquired a tract of land three miles square. G. W. Kruzan, who was born and raised near this community, testified before the Exodus Committee: "I do not think a white person has lived in the settlement; they are all colored, and some of them are very fine gentlemen;" they are mostly farmers, and have schools and churches, but no stores; "some of them are well off and some are not; they are about the same as the white communities generally." He was asked, "Do you not think that if these negroes who are coming there (to Indiana) now were subjected to the same influences for two or three generations as this community of which you speak, they would come out in the same way?" and he answered, "Yes, sir; it would take two or three generations to do it."

Colonization by the Government, either in a territory or in Liberia, is impracticable and therefore not to be thought of. It is among the certainties that the negro will have to remain in the South and work out the problem of his existence as a free man, possessing all the rights of citizenship, in the land of his birth. Considerable numbers may emigrate to the Western States in the hope of bettering their condition, as many thousands have already done, and even to the Northern States in lesser numbers, but climatic and other influences inexorably decree that the greater portion of the race must continue to reside in the South. The negro is here to stay and must make the most of it. It is then the duty of the white people to assist him in every way possible that tends to make him a better man and as a consequence a better citizen. Schools are provided for him all over the South of equal grade and character with those for the whites, and he should be urged to avail himself of their benefits and thus acquire an education befitting him for the position he occupies as a citizen. Then he must be made to feel as secure in his person and his property as his white neighbors. If there be any section in which he does not enjoy this security, the law must be made effective in his behalf. It being settled that he is to remain in the South, how will he meet the responsibilities devolving upon him? He is the architect and builder of his own fortunes in precisely the same sense that the white man is, and if he chooses to throw away the opportunities that present themselves to him just as they do to the white man, it is certainly his right to do so. He must fight the battle of life under all the responsibilities and disadvantages that environ white men, and the sooner he appreciates this fact and addresses himself to the duties that lie before him with all the energy he can command the better it will be for him. Will he turn to good account the lessons experience is teaching him, or will he learn nothing from this severe teacher? Will he become a steady, reliable laborer, to cultivate the soil for himself or for an employer? "The black race," says Rev. Dr. Thompson, "should be taught that they are to depend upon themselves. Having freedom, schools, the rights of citizens guaranteed by the law, and the

inducement to self-culture presented by opportunities of political action, they should be made to feel that their future is in their own hands, and that if they would rise to a position of respect and responsibility as men, they must show themselves to be men. If they cannot do this, they must go under. If they will not do this, they ought to go under." The highest law of progress is honest work, and the black race owes it to itself and its children to correct all the tidings of misconduct, neglect, idleness, and lawlessness that have gone abroad concerning it, by steady and faithful fulfilment of all obligations, legal and moral. In all the Southern States there are large numbers who are doing all they can to bring themselves up to a much higher intellectual and moral plane; who obey the laws and perform every obligation; who are industrious, frugal, and good citizens, between whom and their white neighbors there is no friction and no jarring. The testimony before the Exodus Committee developed the fact that a tolerably large number of negroes in North Carolina, Louisiana, and Mississippi owned farms, some small and some large, which they had purchased and paid for, and that they were accumulating other descriptions of property. What is true in regard to the negroes in these States is likely true of those in the other Southern States, so that a considerable number own the farms they live upon and are cultivating. It should be remembered that in Louisiana and Mississippi, where the Kansas movement assumed its most formidable proportions, a large portion of the negroes are reported as doing remarkably well, which could not be the case if they were "oppressed" as some of the Kansas "exodusters" assert. "In Georgia," says Frederick Douglass, "the negroes are paying taxes upon six millions of dollars." A delegation of colored men presented an address to President Garfield on March 30, 1881, in which they claimed that "the colored race in Louisiana has kept pace with the rest of the Union in the march of progress, and that they pay taxes on \$25,000,000 of property." But the number who own farms is very much smaller than it ought to be, considering the opportunities the negroes have had to earn and save money. Mr. James M. Foster, who employs about

three hundred negroes on his plantation in Caddo parish, La., testifies that "it is a lack of industry and then an improvidence in spending what they make, either before or after they make it," that keeps so large a portion of the negroes poor. "I think the habits of the freedmen are improving," said Mr. Foster; "they are getting more industrious and more economical; they are learning more and more that they have got to work for their living, and that they must provide something to live on." That is the lesson the negro is learning all over the South or wherever he may go. "Colored people have got one thing to learn," says the *Nashville Times*, owned and edited by colored men, "that talk never made any man great; hard fought deeds only win laurels. We must acquire property, educate ourselves, and show moral worth. . . . Our people who have land of their own are generally our best class of colored citizens. They are not often put upon trial for offenses against the laws. . . . The prosperity and success of the colored people in the United States depend upon their own exertions."

Meantime another and very grave aspect of the negro problem confronts the physician, the philanthropist, and the political economist. It is the great mortality among the negroes all over the South. Nor is this extraordinary mortality confined to the South. The number of negroes who have died in Kansas has been exceptionally large, while the mortality among those in Indiana has been equally as great. "A large portion of the negroes who reached Kansas," says Mr. F. R. Guernsey, who carefully investigated their condition in the summer of 1879, "were either very old or very young people. Many of the aged blacks were in feeble health, and among them and the children the mortality incident to a sudden change from the mild temperature of Southern latitudes to the chilling climate and bleak winds of the Northern spring was appalling. They died of pneumonia and dysentery by hundreds." John Wesley, a returned "refugee" from Nashville, Tenn., states that three hundred and fifty negroes died at Topeka, Kansas, during the winter of 1878-9. A dispatch from Indianapolis, Indiana, dated Jan. 3, 1880, says, "The mortality among the colored emi-

grants from North Carolina is becoming quite alarming. Three died on Friday night, and twelve or fifteen others, out of the 75 or 100 in this city, died during the last week. The prevailing diseases were scarlet fever and diphtheria, probably aggravated by change of climate, although the weather has been warm for several weeks." Mr. J. H. Russell, an undertaker from Indianapolis, testified before the Senate Exodus Committee that within a period of two months previous to Jan. 28, 1880, there had been buried as paupers at the expense of the county of Marion, in which Indianapolis is located, from twenty-five to thirty men, women, and children from among the negro emigrants from North Carolina, which was an "unusual mortality." From reports brought to him by men in his employ and from his own observation, Mr. Russell stated that there was great destitution among these emigrants.

All the testimony we have goes to establish the fact that the rate of mortality among the negroes of the South is much greater than among the whites; and this appears to be the case even where provision has been made for caring for the negro when sick. The New York *Sun* states that "the death-rate of the colored population of Washington is nearly double that of the white, though hospitals and charities for their benefit are liberally provided by Congress." Let us see what the figures that do not lie show in regard to the comparative mortality among the whites and blacks at various points. The following is the death-rate per thousand of the population of each race in the cities named as reported by the boards of health of those places:

	WASHINGTON.	
	White.	Black.
1875.....	19.22	47.60
1876.....	26.53	47.29
1877.....	18.278	44.666
1878.....	13.669	32.244
1881.....	18.18	31.27
	RICHMOND.	
1876.....	17.36	28.13
1877.....	15.54	28.67
1878.....	14.32	23.88
	KNOXVILLE.	
1876.....	18.00	31.20
1877.....	10.42	19.80

THE NEGRO PROBLEM.

CHATTANOOGA.

Year ending July 31, 1873.....	22.1	56.0
" " " 1874.....	21.0	41.3
" " " 1875.....	17.8	31.8
" " " 1876.....	20.1	30.0
" " " 1877.....	18.6	29.5

NASHVILLE.

	Deaths.	Per 1000.	Deaths.	Per 1000.
1875.....	441	25.78	492	49.69
1876.....	450	26.31	449	45.35
1877.....	382	21.82	371	38.72
1878.....	305	17.43	321	33.50
1879.....	355	20.2	344	35.4
1880.....	484	17.3	447	28.5
1881.....	615	29.63	530	32.87
1882—January.....	57	23.37	39	29.25
February.....	28	11.48	42	31.50
March.....	32	13.12	61	45.75
April.....	41	16.18	33	24.75
May.....	37	15.17	53	39.75

The population of Nashville in 1870 was 16,149 whites and 9,709 blacks; in 1877 it was 17,503 whites and 9,582 blacks; in 1880 it was 27,874 whites and 15,669 blacks, and in 1882 it was (estimated) 29,000 whites and 16,000 blacks.

CHARLESTON.

	White.	Black.
	1 in	1 in
1873.....	43.58	26.63
1874.....	33.43	21.14
1875.....	39.30	25.84
1876.....	36.71	23.83
1877.....	44.19	25.44
1878.....	47.71	28.45

Dr. J. Berrien Lindsley, former health officer of Nashville, says of the statistics of this city, "They bear with great force upon one of the most prominent questions of the day. Certainly the African race, whose splendid labor has, both before and since the days of revolutionary strife, done so much for the United States, and whose excellent temper was so admirably displayed in the days of bloodshed and devastation, deserve better of the American people than to be allowed to perish in the stables and hovels of cities." The fact that the negroes are housed in stables and hovels to a considerable extent in Nashville, and very likely in other cities, no doubt adds greatly to the mortality of the race; but it is a singular fact that so far as can be ascertained the death-rate among the negroes in the country districts in all the Southern States—where their cabins are generally better adapted in a sanitary point of view to promote health—appears to be

fully as great in many places as in the cities, while it falls but little below in others. The *Charleston News and Courier* stated in the spring of 1878 that the negroes in the rural districts of South Carolina were dying even more rapidly than those in Charleston. Confirmation of this statement is contained in a letter from Charleston to the *New York Sun*, in which the writer states that a heavy diminution in the number of negroes is going on all over the State "occasioned by the fearful death-rate, and is likely to continue." "Wherever the whites and blacks are equal in numbers," the *Sun's* correspondent goes on to say, "there are about three colored deaths to one white. The public provisions for the sick poor are better than formerly, but the death-rate has not diminished." Similar reports of the great mortality among the negroes came up two or three years ago from districts in Alabama, Mississippi, and Louisiana. Some time in the spring of 1878 the *Paris (Tenn.) Intelligencer* made this statement: "Within the space of the past three weeks twenty-one negro children have died in and immediately around town. We have inquired of Henry Stephens, colored, who has buried them all, and some of the doctors, as to the cause. The conclusion is that it is mostly from neglect during attacks of measles and whooping cough. During the same period we have heard of the death of one white child only, although there are double the number of whites that there are of blacks, and the same diseases have prevailed among the one class as among the other. The difference in the mortality of the two races is very suggestive and requires attention. If it is gross neglect, there should be found a remedy; and if still a darker and hidden cause exists, there is the greater reason for investigation. We fear that indifference and gross neglect, if nothing more, have combined to produce the result." Dr. W. M. Clark, State Superintendent of Vital Statistics for Tennessee, received returns from 70 towns in the State reporting 188 deaths of whites and 186 of blacks during the month of April, 1881. "This shows a much larger ratio of deaths to the population among the colored people than the whites," says Dr. Clark, "as the population of the whites in the State amounts to 1,139,120,

while the colored population is only 402,991, including quite a large number of Chinese, Indians, and half-breeds. This is due to the bad sanitary condition of their dwellings, want of proper treatment when sick, and general defective nutrition."

A letter from Clarksville, Tenn., to the Louisville *Courier-Journal* states that during the first two weeks of August, 1879, seventeen negroes died in that town and vicinity, while one white person died in the same territory during that period. The prevailing disease among the negroes was consumption, which, says the writer for the *Courier-Journal*, "had marked for its own not only the aged but children between the ages of ten and seventeen." In confirmation of this statement as to the development of consumption in negro children, even younger than mentioned by the Clarksville writer, the fact may be cited that the mortuary reports of the Health Officer of Nashville show that in 1879, one died in November aged one year; in 1880, one died in February aged four years, two in March aged three and seven, two in April aged one and two, one in June aged three; in 1881, one in March aged one, one in October aged four, one in November aged three; and in 1882, two in February aged one and two, two in March aged five and seven, one in April aged two; all from consumption, showing that very young colored children are rapidly falling victims to this terrible disease. It is remarkable that but two white children were reported to have died of consumption (one in November, 1881, aged two years, and one in May, 1882, aged one year) during this period of nearly three years. There have occurred in Nashville during a period of seven years the following deaths from consumption:

	WHITE.	BLACK.
1875.....	56	72
1876.....	62	51
1877.....	43	55
1878.....	41	61
1880.....	68	63
1881.....	72	68
1882 (five months).....	31	47

This table presents an astounding fact. The deaths among the blacks in Nashville from consumption in a little over

six years exceed those among the whites from the same disease, notwithstanding the white population is greater than the black by nearly two to one. Every fact we have goes to show that the negroes are more subject to consumption than the whites, and yet it was a rare thing to hear of a negro dying of consumption twenty-five years ago. Why is it that this disease is so prevalent among the colored people now, for its victims constitute a large item in the bills of negro mortality all over the South? Their changed diet and manner of life and the little care they take of themselves in a sanitary way tell the story. "The increase of mortality among the negroes since the abolition of slavery," says the Clarksville writer for the *Courier-Journal*, "has been in the ratio of two to one. They are as much subject now to the epidemics of the South as the white man. Why this is I propose to show. After the war, the negroes finding themselves in a state of freedom, very naturally attempted to imitate the white man in his follies as well as his virtues. Like the white race, they divided into different classes. We therefore find among them working negroes and lazy negroes, the temperate and the intemperate, the intelligent and ignorant, and a large majority of them with no care for bodily health, but with a strong tendency to run into all sorts of dissipation, finally closing their careers with broken down constitutions, or more frequently a lingering case of consumption. In old times a piece of corn-bread and bacon, with cabbage or potatoes, satisfied their hunger, and it was a noted fact that the negro was known the world over as possessing the best teeth of any people on the globe, and he was free from nearly all the diseases of the white race. Pound-cake and sweetmeats, with which they have been so much favored since they were set free, at the numerous church and society suppers—their principal source of pleasure—have been not only injurious to their teeth but have injured their digestive organs. Their church meetings, held principally in the winter months on account of the length of the evenings, are continued until a late hour of the night, and are generally crowded. Many of the church members work for small wages and are, therefore, thinly clad. Under religious ex-

citement they soon become warmed up, and frequently return home damp with perspiration, without proper wrappings, and retire in cold rooms, too much ventilated for good health, and in unaired beds, and under an insufficiency of bed-clothing. As a general result, a severe cold follows, which, being neglected, and owing to their unwholesome diet, terminates in pneumonia or consumption. In the capacity of servants they are compelled to be at their post of duty by sunrise. In keeping late hours they naturally lose that rest nature requires, which, when neglected, is followed by a general breaking down of the physical system. This state of affairs is not alone confined to Clarksville. Any one who will take the trouble to investigate the matter will find that in every community where negroes have congregated the same results follow." The church meetings to which the Clarksville writer refers are acquiring an unenviable notoriety throughout the South. "It is but simple duty," says Dr. J. Berrien Lindsley, former Health Officer of Nashville, "to call marked notice to a custom which prevails in Nashville, and doubtless in other cities, and which is highly deleterious to health and morals—namely, that of holding meetings at the churches nearly through the entire night. Physicians express but one opinion on this point."

The great mortality among the negroes of the South is attributed mainly to the shiftlessness, neglect of sanitary laws as well as of the sick, and the immorality of the race. It is indisputable that the negro was better, physically as well as morally, as a slave than since he became "the nation's ward." Then he was the property of the white man, and the master moved by self-interest, if no higher motive, took good care of him; housed and fed and clothed him well, and guarded his health with great care. If the negro was sick, he had the best of medical attention and nursing, and the mistress looked after the health and comfort of the negro women and children as earnestly as the master did that of the men. Thus guarded and fed upon good, wholesome food, is it any wonder that the negroes were a healthy and prolific race? But all this is changed, and now the poor negro has no one to provide for him when he is hungry, to clothe him

when he is naked, and to care for him when he is sick, and the result is disease is making fearful inroads upon the race. The negro had his freedom thrust upon him at a time when he was wholly unprepared for such a state. The Government put a ballot in his hands, exalted him to the jury-box, and even opened the doors of Legislatures and Congress to him, and then left him, ignorant and poverty-stricken, to scuffle for himself; making no provision for his education that he might be the better prepared to fight the battle of life in its new phase to him; that he might be the better prepared to discharge with credit to himself his newly-acquired rights and duties of citizenship; and above all, that he might learn to take care of and improve his physical condition. Idleness, bad habits, and want of attention to sanitary laws are telling terribly upon the race. From being the healthiest people on the continent, if not in the world, the negroes are so rapidly becoming susceptible to disease in its multifarious forms that they are already regarded as a peculiarly unhealthy race. For a few years after the negroes were freed it was thought the race would die out rapidly, so great was the mortality among them all over the South, but to the surprise of almost every body, the census of 1880, instead of recording a decrease in numbers, shows a wonderful increase—about 35 per cent. It is a paradox that a race with a greater rate of mortality than that of the whites should show a greater increase than the latter. But do these figures of the census represent the facts as they exist, or are they only specious? The statistics reproduced in this article have been carefully gathered by boards of health in different localities, and they show that the deaths among the negroes of the South are fully fifty per cent. greater than among the whites according to population, and this difference in the death-rate of the two races is reported to exist in the Northern States, showing that the same causes operate to produce a larger proportion of deaths among the colored people in both sections of the Union.* The census of 1880

* The impression has gained ground of late that the death-rate of the colored people since they acquired their freedom is not much if any greater than that of the whites. Under this belief quite a number of the life in-

shows the colored population of the United States to be 6,577,151, being an increase of 1,697,142 since 1870. The increase from 1840 to 1850 was 765,160, from 1850 to 1860 it was 803,022, while from 1860 to 1870 it was only 438,179. The census of 1870 must be inaccurate, for certainly there was no cause for so small an increase during the decade preceding that did not exist during the decade following that year. The increase during the decade preceding 1870 was but a trifle over half as great as that of the decade preceding 1860, yet the increase during the decade preceding 1880 was nearly four times greater than that preceding 1870. The mortality among the negroes was perhaps a little greater during the decade preceding 1870, but the slight diminution in the death-rate during the last decade does not satisfactorily account for the extraordinary increase of the race developed by the census of 1880; while there is no reason to believe that the percentage of natural increase differed materially in the one from the other decade. The doubt as to the great increase of the negroes in the South during the decade ending with 1880 is shared by the census bureau in Washington. The *Census Bulletin* of March 16, 1881, says, "It is believed by the census office that these apparent gains (of population in the South) are due in a great measure to the imperfections of the census of 1870. Under the conditions which prevailed at that time, it is probable that a much larger proportion of negroes were omitted than of whites." By the census of 1880 the colored population showed an increase in Tennessee of 80,660 during the preceding decade, yet the scholastic census of the next year, taken by the State, shows a decrease of 11,377 in the colored scholastic population. Here

surance companies in the East issued policies to the two races at the same rates. They have found cogent reasons in a much larger proportion of deaths among the colored people to alter very materially their schedule. Mr. J. L. O'Sullivan has been writing on this subject in the *New York Sun*, in which he pointed out the popular fallacy in this regard. We have before us the statistics of New Orleans, in which we find that the death-rate for the first six months of 1880 among the white population was 23.43 for each thousand, and among the colored, 36.35 per thousand. In the last half of the year the rates were 22.28 among the whites and 33.33 among the colored people, a difference in the death-rate which follows very closely that reported between the two races in the Eastern States.

we have a loss in one year of nearly one-seventh of the gain of the preceding ten years, and this confined to those between the ages of six and eighteen years. Take another illustrative fact. Commencing with June 1, 1881, a registration of births was kept by the Board of Health of Nashville. Here is the result of the first year as compared with the the deaths:

	BIRTHS.		DEATHS.	
	White.	Black.	White.	Black.
1881—June.....	44	15	57	40
July.....	73	16	63	47
August.....	57	16	50	35
September.....	49	16	60	49
October.....	55	27	60	47
November.....	58	21	54	46
December.....	72	38	53	38
1882—January.....	54	37	57	39
February.....	61	35	28	42
March.....	66	37	32	61
April.....	34	20	41	33
May.....	45	19	37	53
Total.....	668	297	592	530

It is thus seen that while the births of whites have exceeded the deaths by 76, the deaths of blacks have exceeded the births by 233. The returns of births are not regarded as accurate for the months of 1881 in which the law was in operation, but the year's returns give an idea as to the natural increase or decrease of the races in the city. Reasoning from analogy, from the facts of the scholastic census and the mortuary and birth statistics of boards of health, it is difficult to escape the suspicion that the negro race has not increased any thing like what the census of 1880 shows, not in Tennessee alone, but throughout the South. In the light of the terrible mortality that has prevailed among the blacks during the entire period of their freedom, they may justly be classed as an extraordinarily prolific race to have even "held their own." With the health, the immunity from disease and epidemics of almost all kinds which the negroes enjoyed before the war, they would show a heavy increase each decade, but it is doubtful whether their increase has amounted to any thing to boast of. It is a question whether a race with such a mortality can increase. It should be borne in mind that the white is subject to the same climatic influences,

to the same diseases and epidemics as the colored race, and it is only to the better observance of the laws of health that the former owes its smaller death-rate. The negroes pay no attention to sanitary laws. They have learned nothing touching this vital matter during their twenty years' freedom, and the terrible mortality of their race has not aroused them to an effort to stay the hand of the destroyer. They hold conventions and conferences, both state and national, and discuss at great length and with much vehemence questions involving what they term their "rights"—that is, the right to have office bestowed upon them and to be placed upon juries, for their ideas of "rights" seem to center upon these two objects as though they constitute the sum total of ambition and happiness in the average negro—and pass lightly if not flippantly over whatever may tend to improve the health, whatever may tend to make the race what it was before the war, robust and vigorous, as though this were a matter of little moment. The men who set themselves up as leaders and spokesmen for the race should turn their attention to the improvement of its physical condition as paramount to every other consideration of a temporal nature. Do they reflect upon the fact, or do they know that it is a fact, that their people are dying at a fearful rate—a rate much greater than that of the white race, while they are clamoring for "rights" which if secured would add nothing to the health or prosperity of the race? How is this great mortality to be lessened? The white people can probably do considerable toward accomplishing this desirable object; they have already done much in that direction, but much remains to be done, and they must have the coöperation of the negroes themselves. Without that coöperation their efforts, however well-meant and persistent, will prove of little avail. The negro must improve his own health. The leaders of the race should combine to preach a crusade against large numbers of negroes flocking into the cities and towns and crowding into stables on back alleys and into shanties in the suburbs unfit to house cattle in, amid dirt and filth and odors of the most villainous character, and advise their people, who are fading away under the combined influences

of destitution and noxious gases and other death-dealing agencies as if they were stricken by the breath of pestilence, to flee to the country where they can procure comfortable quarters and wholesome food, and be blessed with pure air and water, and find greater security from epidemics that mow them down as tornadoes level forests; and then teach them to practice cleanliness, which is said to be next to godliness, and whatever will promote their health, elevate the standard of morals among them, and make them a virtuous, contented, self-reliant, industrious people; and when this has been done these leaders will have accomplished more for their race than if they should succeed in making one of them President of the United States, half a dozen Senators and a dozen or two Representatives in Congress, four or five Governors and a hundred legislators. Be there wise men and philanthropists among the negroes? If so the men who have their ear should urge them to address themselves with earnestness and zeal to this great work, which overshadows almost every other duty. The hand of the destroyer which comes in the shape of insidious, wasting disease must be stayed and the negro brought up to enjoy equal health with his white neighbors, or he will fail to grow and prosper as they do. Can that be done? That is a problem with which the sanitarian must wrestle.

"If it were done, when 'tis done, then 'twere well
It were done quickly."

JNO. MILLER MCKEE.

VOL. III., NO. 3.—20.

ART. V.—CORRELATION OF FORCES.*

FORCE is omnipotent throughout the created universe. The world in which we live carries in its embrace an infinitude of correlative forces. The stupendous economy of nature by which we are surrounded, and of which our race forms an integral part, is properly viewed as one personified force. Whence does it come and to what does it tend? Whose servant is this, and what task is it working out through these centuries?

All things, organic or inorganic, animate or inanimate, with their peculiarities, accidents, and growth, in any way made known to us, are but the resultants of certain concomitant forces attendant upon their being and having one common origin.

The sum total of any man's life, who is brought into being and lives upon the earth, be that life what it may, is not the production of one, but the resultant of many forces. Some of these forces are external and some are internal. When it pleased the Almighty, by the force of his creative purpose, in the exercise of his universal dominion, to create man upon the earth, he at the same time created and ordained certain forces to attend him through the history which the race was destined to write. These forces, with their combinations and modifications, are not few and feeble, but numerous, diversified, and powerful. The combinations growing out of the correlative action of these forces may be said to be without limit, and serve to explain the endless diversity of character among men, which otherwise remains a mystery unexplained.

The life and growth of the tree depend largely upon the ascent and descent of liquid currents through the small tubes composing, in large measure, its body; ascending in apparent contradiction of the law of gravitation; descending in

* Address delivered by Hon. S. A. Rodgers, of Loudon, Tenn., to the graduating classes of Cumberland University, at Lebanon, Tenn., at its commencement, June 1, 1882.

apparent contradiction of the law of capillary attraction. Without these currents the tree cannot live. The flow of such currents is a resultant of the struggle between the forces of capillary attraction and gravitation. The vigor and development of the tree will depend largely upon the vigor and volume of these currents, while its perfection, beauty, and utility will depend upon the accidents attending it, growing out of the application of other forces, external and internal.

The strength and vigor of a given life or character will depend upon the intensity of the forces employed in its production and development, while its beauty, utility, and value will depend upon the character and combinations of the forces thus employed. These forces, by a beautiful economy of nature, have been placed at the command of man, so far as his mental culture and development may enable him to comprehend their existence and proper application, and the will-power may assert its claim to their dominion. Many of these forces are not patent to lower orders of intelligence and common observation. Many of them, indeed, it is but reasonable to suppose, have as yet eluded the grasp of the most astute intellects and ripest scholarship the world has yet produced. But still it is safe to conclude, in the light of what is already known to us of the philosophy of human life, that these forces attend us nevertheless, though they may lie latent and unseen by us as diamonds buried out of sight beneath the sands that cover them, or as slumbering and concealed magazines of dynamite to be discovered and brought into action only by the touch of a high mental culture and development, energized by the electric force of the will-power implanted within us by the divine economy in creation as a component part of our being.

That we actually exist on the earth and move with it in an orbit which, to common observation, appears the central figure of the universe about us, as the resultant of certain concomitant forces which, with their vital powers and possible combinations, are intended to elevate the race of man to a plane of approximate perfection surpassed only by that unabated and undisturbed perfection which exists in that one

great first, self-existent Power that put this world and all worlds, with their attendant forms of life, into action, is a proposition, I believe, which cannot be successfully contradicted, but is well supported by the dictates of enlightened reason, the history of the earth itself, and of the vegetable and animal kingdoms and man himself upon its surface.

As to the truth that the great forces with their varied combinations, to which I allude, do in point of fact exist, with the powers and capabilities claimed for them, is a proposition about which men cannot longer stop to inquire, only when and how they are to be snatched from the great heart of nature, so to speak, be thrown into the most effective forms of action and receive their proper applications, are questions which must engage the attention of the present and future generations.

I have said the history of the earth with its attendant forms of life and being, well supports the conclusions just announced. It is true that history is not yet complete, but from the title-page, the preface, and the opening chapters already unfolded to us, it seems not entirely out of the question that we may fairly anticipate, with at least approximate certainty, what that history is to be, as the bud prophesies the blossom and the blossom bespeaks the fruit. It is, however, fair to say that much of the past which has been unfolded to us has not been understood and delineated with exact certainty, and may not be until viewed in the light of what is yet to follow. Still, enough has been plainly written to afford ample scope for useful thought and devout research.

It must be admitted also that an unwarranted assumption alone on the part of the present age could venture to predict, with confidence and certainty, what the future in all its details is to be; but enough is known of the past and of the future, reasoning by analogy and from cause to effect, to establish beyond cavil the truth of the proposition that within the earth and upon it, as the resultant of the great forces that underlie and attend its creation and government, there is written, and ever shall be, progression and gradation in characters too distinct to escape notice or be misunderstood.

What is to be ascertained by adequate powers of perception and exhaustive research hereafter, as the final resultant upon the earth of universal attraction, gravitation, light, heat, electricity, and the numerous other forces attending it, is beyond the grasp of scientific prophecy; but still the claim sometimes put forth that the world is growing old and feeble, so to speak, and tottering towards a senile decay, is a proposition that can bring to its support neither science, reason, revelation, nor historic truth. A thousand years in the history of the earth is as a day when it is past. The stages in the earth's advancement towards complete development and perfection are slow and gradual, but they are none the less fixed and certain. Science and revelation both teach us that the earth in its earliest stage was without form and void. Its *genera* and *fauna* embraced only the lowest forms of vegetable and animal life, now known to have existed upon the earth. And it is a curious fact, but a fact nevertheless, that will not, cannot be denied, that in both the vegetable and animal kingdoms there has ever existed a constant gradation and never-ending progression. Many of the lower forms of vegetable and animal life belonging to our period of the earth's history are with that period swept away, and those of a higher order and better development occupy the next. And thus it has continued throughout the lapse of ages to the present, until we now have presented to us the highest forms of life in both kingdoms which have hitherto been brought into being upon the earth. And that the end is not yet, we are presented with the interesting and instructive fact that some species in the animal kingdom in existence at the ushering in of the present generation, have even now, in so short a time, been swept from the face of the earth, leaving only their skeletons and tracks to tell future generations of one more step forward in the grand march of time, which is to lead on to higher and still higher stages of development, perfection, and beauty.

And in the same light, I believe, we have abundant reason to contemplate the earth itself, inorganic as it is, but wheeling its course with almost incredible velocity and unerring precision through boundless space, all as the resultant of the

concomitant forces intended by the Author of its being to hold it steadfast in its relative position, while other gigantic forces buried beneath its surface or hovering immediately about it, are working out those great revolutions which are to stamp upon its surface a development, perfection, and beauty we seldom venture to contemplate. That there have been in the past wonderful changes and advances upon the earth's surface, scientific research, history, and tradition confidently assert. That the continents extant have all been the beds of ocean we must believe, and this admitted, persuades us to the correlative conclusion that the now beds of the ocean must have then been the continents. And that such alternate changes have been going on indefinitely, not once but many times, is a theory which has much claim to our consideration and confidence. That there are immense forces at work under our feet that have raised large districts of ocean-beds above the surface, and in turn depressed and submerged others, and are now, ever and anon, shaking the earth with mighty convulsions from center to circumference, are facts which we know from history, tradition, and experience.

That such revolutions have taken place in the earth on an extensive continental scale, in times so far past as to deny us a record of them, is a proposition which cannot be confidently denied, and there is much reason to believe. The existing continents of to-day are of necessity growing weaker and less capable of sustaining animal life. The cream of the soils is constantly drifting into the ocean, and through the wonderful net-work of the ocean currents, depositing itself over the ocean-beds; and thus through this exquisitely beautiful economy, vast and comprehensive as it is, the restless and fretful forces that are ever tearing down and depleting the continents, are at the same time constantly building up and enriching the ocean-beds, to become again in their turn the scene of more wonderful displays of mental energy, of higher and more excellent forms of animal and vegetable life, and of richer fields of waving corn for future times.

But now as to man himself, the crowning piece of creation,

so far as we know, having a necessary connection with the earth; forming, as he does, the connecting link between all other terrestrial creation and the infinite Power that made both it and him, and through whom it is intended the lustre of the heavenly shechinah shall be reflected back upon the earth to the glory of its maker and builder; is he alone, of all the creation about him and associated with him, deprived of this power of progression and development, the grandest and most interesting incident attending all things else, and the most encouraging we can imagine as connecting itself with the nature of man, ever struggling as he is to break through the veil which he believes does separate him from a more resplendent light, to be more and more revealed to him as he may be possessed of higher and higher degrees of mental vigor and knowledge? The mere mention of such a thought is at once shocking to all human aspirations, revolting to common intelligence, and contrary to the dictates of enlightened reason.

And by this is not meant personal or individual advancement alone, but a constant widening and deepening of that stream of mind and soul-power which separates man from all things else terrestrial, and places him infinitely above them all.

The individual advance and development, because rapid and patent, we readily see; the race-development, because supported by comparatively very small accretions, with long intervals, so to speak, is overlooked, disregarded, and often denied.

We could not, if we would, fail to note the rapid development and early decay of the leaves of the tree all in the short space of a single season, but the growth of the trunk, resulting from small accretions, year by year, easily escapes our observation, and yet none will deny there is as much certainty of growth in the one case as the other. So it is with individual and race development in their reciprocal action each upon the other. Each generation or age, occupying a position higher than the last preceding, by the application of newly-discovered forces and new combinations brought to light, develops the lofty genius of great and good

men, who stand forth as pioneers of the race and lead it on in turn to the higher position it must certainly occupy as the resultant of the benign forces thus brought to bear upon it.

It may be but little comparatively that a single age or generation can add to the growth of the tree that is to bear fruitage hereafter, suited not to the present condition of man, but to the far-away ages in the earth's history, when the race shall have acquired such powers and perfection of digestion as to bear and relish the fruits then ripening into golden purity, as the result of the accumulated labor, toil, and development of age added to age.

My friends, it is true, Infinite Perfection has denied us a perfect knowledge of the science of universal nature, but has endued us with powers of perception and reason by means of which, in connection with what we read in revelation, it is permitted us to understand much, and more and more. And though we cannot reasonably hope it will ever be permitted the race to have a complete and perfect knowledge of all the rich stores concealed within the mysteries of creation, still through revelation and reason, ever digging into the granite hills of knowledge, the mind or soul-power in man is to find abundant food to sustain its never-ending progression towards perfection, and enable it ever, with more and more confidence and pleasure, to "look through nature up to nature's God."

If there are those present who believe the race constantly degenerating; the vital spark of mind or soul-power in man growing constantly more feeble and tending towards ultimate extinction; and that the present age does not exhibit the power, brilliancy, and promptitude of former times, when the earth and the race were younger, can it be they have stopped to consider the celerity of action in ancient times, so impressive to them as the result of a certain fanaticism springing out of the then more limited range of thought and knowledge at a time when men and communities might be impelled to hasty action by a single untutored impulse, while in later times enlarged perception, accumulated knowledge, and extended observation give men to know "much can be said on all sides of all things," and that to be correct, conclusions must be slowly reached.

Compared with the wonderful displays of mental vigor and resource in modern times, underlying the stupendous schemes and combinations for the accumulation of wealth among merchants, traders, and business men; the rapid and restless growth and perfection of the means of transportation and intercommunication; the great advance in knowledge of the truths of universal history; the rapid growth in the arts and sentiments of peace among the nations of the earth, and the triumphs of Christian light and liberty over the dominion of heathen darkness and superstition, the past with its boasted triumph and best achievements at once sinks into utter insignificance.

Can it be that all the grand achievements of human intellect, with the wonderful results that follow them in the mechanic arts, the development of scientific truth, the perfection of human governments, the great reforms set on foot for the amelioration of the race, and a brighter light springing from the pages of revelation itself, are buried in the grave with those who projected them, and that there is to be no permanent impulse forward given to the great stream of mental power and resource running through the race! These things cannot be!

As the stream of time advances and adds its cycles to the recorded and unrecorded past; as the ever-brightening history of the animal and vegetable kingdoms unfolds itself through the unmeasured future; as the globe itself rolls in bright gladness, fulfilling unwritten prophecy, while every pulsation of its great heart that builds up or enlarges a continent, points with unerring certainty to the time of its complete redemption and renovation, when the wilderness and solitary places shall be made glad, and the desert rejoice and blossom as the rose, man himself is not to be left behind, but is to keep pace with the advancing stages of universal development towards perfection, ever advancing, it may be by slow but sure gradations, onward, onward, onward and upward, carrying universal society up with him, until he and it shall at least approximate their primeval purity and perfection; human governments are to be purged of their imperfections, and universal peace and friendship reign among the nations of the earth; social life to be robbed of its ran-

cers and impurities, and present only the badges of a universal brotherhood ; and the family circle, free from sad regrets, the woes of disappointment and the stings of unrequited affection, now too often covered by the mantle of mourning, is to afford a miniature likeness of that celestial family revealed to us in the Paradise above.

As to when these grand achievements, pointed out to us by both revelation and a careful study of the rules of action among the mighty forces at work sustaining the wonderful economy we have been considering, are to be realized can at best only be a matter of curious speculation, but the exact when cannot in any just sense be regarded as a matter of any proper and practical concern while we are spared the pangs of disappointment incident to a belief that all this is utopian, and these things are not to occur at all.

That this process of growth is not to be advanced and achieved without wide-spread disaster, personal and national, along the line of its history, is a sad realization to those who open their eyes to see; but still it is a consolation to every philanthropic impulse, a support to every noble aspiration, and a stimulant to every worthy action to know whatever may fall out by the way, whatever may be the revolutions within the earth and upon it; among its animals, plants, oceans, and continents; whatever may be the delusive adventures, blasted hopes, and sad regrets of individuals, communities, states, and nations, man is to remain ever true to his conscious or unconscious aim, and advance to his final destination and unmeasured elevation.

And now in all this it is hoped we may not find it difficult at our leisure, each for himself, to trace the lines of individual capabilities and responsibilities. And surely no one who opens his eyes can here fail to behold a field broad enough and deep enough to support his highest conceptions of personal duty as well as his loftiest personal aspirations.

The education and development of the individual carry with them as their natural and necessary sequence the education and development of the race, and the possession by individuals of those benign sentiments which must ever attend all right education carries with it its correlative idea,

the elevation, purification, and redemption of universal society among men. Individual education and development, then, become a first duty with us all, and this in its most comprehensive and loftiest sense—that possible education, development, and exaltation of the man throughout all his attributes until he stands forth, so to speak, as a god, is the objective point towards which our constant and unabating efforts should ever tend.

And all this is well recognized by the thoughtful and the good, by actions if not explicitly avowed in words, in the establishment of schools, colleges, and universities whenever and wherever the means for such a purpose may be obtained. And thus, young gentlemen of Cumberland University, was established the grand institution of learning from whose limpid fountains you are daily taking those cooling and invigorating draughts which are to build up in you that development, beauty, and perfection of character to which we have had allusion. If you are engaged in the Academic department, remember you are laying the foundation-stone of the monument that is to stand over the life you are now building, and upon its perfection and symmetry must depend the permanency and attractiveness of the superstructure. You are to pursue your course of study, not to obtain your diploma, however much it should be prized when worthily obtained, but to develop and train all those great powers of mind with which you have been endued, and to discover those great forces and scientific truths that must underlie and support whatever of success and renown may lie in the pathway before you. Constant and unabating toil and effort must attend you. Difficult problems when met must be mastered, not shunned as bugaboos dropped on the wayside by some one gone before to frighten those who may follow after. Difficult problems you will find all along life's journey, and upon the proper solution of them, or the reverse, must depend the successes and failures of life, and the good and evil and the pleasure and pain attendant upon them.

And remember, young gentlemen, that the sciences are placed in your keeping at the time of their most unexampled activity. They are to-day, as it were, sloughing off their old

forms with which your fathers were familiar, and are stepping forth in new forms of beauty and utility. Aristotle would not know the philosophy of to-day. Newton would be astounded at the astronomy you have learned. Franklin would be delighted with your knowledge of the nature and powers of electricity. And so throughout all the departments of your education. The sciences are to-day driving through the rapids of progress down to the next calm rest below. Whether we keep up with them and accelerate them or check and retard this progress, they must soon be placed in your keeping.

It is fondly hoped those who are engaged in the department of the Law, in their necessarily wide range of investigation, have not failed to discover that throughout the entire system of forces and development we have been considering, whether connected with the earth, with man, or with society and human government, there are to be found every where certain rules of action and conditions of being called laws; and that wherever and whenever these laws are justly appreciated and duly obeyed, harmony and right development are the necessary and sure results, while ignorance and disregard of them are ever attended with conflict, widespread disaster, and ruin; and that this is alike true of nations and individuals. It must not, then, be forgotten by those who make the law their peculiar study, and live in the law and by the law, that the State itself, as well as individuals, may come in conflict with this eternal fitness of things, by enactments not in harmony with it, and that upon the nearness of its approach to it must depend the elevation and exaltation of the State.

Law, when considered in connection with society and human government, must be viewed as a necessary agency or fact in connection with the myriad other facts and agencies which underlie and attend all human development. And whatever may be the power and effects of other facts and agencies, law ever asserts and maintains its superiority and supremacy over them all; comprehends the end from the beginning, and holds man ever steady to the ultimate state of development and exaltation which lies in his pathway across the untrav-

ersed future before him. Too much importance, then, could not well be attached to a proper study of the law, considered as an agency of the government. The lawyer, therefore, must be—as *ex vi termini* he is—an educated man. It cannot be permitted that he be ignorant of any thing. So vast is the power intrusted to the legal profession in the conduct of human governments, that ignorance and untutored convictions cannot safely be allowed to possess and wield it.

We cannot, then, young gentlemen, do better than reproduce the eloquent words of the sainted Green, whose sacred remains lie interred beneath the ever green sod of this beautiful valley, spoken before the Law School of Cumberland University thirty and three years ago, from yonder sacred heights, on the spot of those charred and desolate ruins, and which, when spoken, distilled upon his hearers as the dews of Herman, and which have come down to us freighted with sentiments of wisdom, courage, and fidelity, as if by inspiration itself. "You have, gentlemen," said this distinguished sage, "commenced a course of study which is to fit and introduce you to a profession which exercises in all free governments a controlling influence, and which is more intimately connected with and acts more powerfully in reference to the interests of society than any other profession or pursuit known among men, save that of the holy ministry. Bear in mind that the entire administration of public justice is in the hands of the legal profession. Contemplate, then, the vast power in the government of this great nation; the agency it has in the enactment of State laws; its control of the administration of justice throughout the country, and the moral influence which such a profession must exercise in the social walks of life, and you cannot but agree with me that its members ought to be under the influence of the most upright and elevated principles and enlarged American feelings. It is the duty of the profession to feel its responsibility and assert its dignity. Gentlemen, establish in your minds as a settled principle that *a lawyer must be a gentleman*. By the word *gentleman* I do not mean polish of manner or courtesy of demeanor towards others, important as these are and as assiduously as they should be cultivated, but I mean to use the

word in that higher sense which it has acquired in this republican country, and which implies that he is *honest, true, and just.*"

But there is still another department of the University, the Theological. What shall be said of those who occupy it? They are to have charge of the King's palace and the Queen's jewels. All that has been or can be said of the other departments applies to them with a thousand-fold intensity. The boundless economy we have been considering must, if possible, be unfolded and grasped by them in all its infinite heights and breadths and depths. They are to deal with those inner and essential forces upon which all others depend, and around which they cluster in most exquisite beauty and delicate harmony.

As the heart is the source and center whence flow the crimson currents of life that carry animation and vital support throughout the physical system of man, so from the sacred desk must flow out those pure fountains of power, influence, and love which are to vitalize the world and bless mankind. Religion, false or true, is inherent in the human breast. It underlies and enters into the composition of all human society, and sooner or later works out the destinies of all nations, while upon it hang the destinies of earth's teeming millions throughout all ages. As to whether man shall be doomed to perpetual woe, disaster, and distress, or shall bask in the beatific splendors of uncreated light around the throne of God forever, ever bending to the sweet strains of music across the diapason of heaven, must depend upon his appreciation of that eternal fitness of things revealed to him in the book of nature as well as the book of revelation itself, and which it is made the peculiar office of the minister to delineate and enforce. What, then, are the qualifications to which the minister must aspire? May he dare assume the sacred robes of the holy office and attempt the exercise of its benign functions without at least that degree of literary attainments required in the other learned pursuits among men? Shall he be content to occupy the highest station known upon the earth, with acquisitions of knowledge calculated to breed contempt in the minds of many whom it is his business and

duty to influence to holiness and purity of life? How long shall it be said our lawyers, doctors, and business men in all the useful vocations of life *must be educated*, but our *ministers* may well afford to rest in ignorance while they would teach knowledge, and grope in darkness while they would hold out the light of lights? Young gentlemen of the Theological School, it is time the Church and the world were done with such shocking and baleful sentiments, and that those entering the ministerial office should realize, as I believe you have realized, the crying and inexorable demand of the times, which is not only a consecrated but also an *educated*, polished, polite, modest, chaste, and elevated ministry. And further, young gentlemen, this is not the old form of warfare into which you enter as "soldiers of the Cross." To-day the lances of the enemy are more fiercely hurled against the armor of the Christian Church than ever before. Under the assaults of famous men of science and thought, she is having to abandon the traditions of men and cling more closely to the teachings of her Master. But, out of this furnace of the world of seven-fold heat, she will come without the smell of fire upon her. I bid you God speed in this conflict.

Then, my friends, may we not all, whatever may be our station in life, rise to a just appreciation of the grandeur and sublimity of the economy by which we are surrounded, as well as the dignity and capabilities of the race to which we belong? Will we not educate and develop all those god-like powers implanted within us to a just and familiar appreciation of those essential and eternal forces running through it all, which shall stand the "wreck of worlds and crash of matter;" and standing erect amid life's duties, in the conscious dignity of our personal manhood, whatever may be born to us as our innermost convictions of the highest truth, ever exhibit that sublime moral courage and heroism that will boldly avow it, leaving our opinions to struggle for a place in the confidence of others, and feeling, at least, we have done the part incumbent on us.

ART. VI.—THE PHILOSOPHY OF CHRISTIAN HAPPINESS.

Webster defines happiness as “an agreeable feeling or condition of the soul arising from good of any kind; the possession of those circumstances, or that state of being, which is attended with enjoyment.” It pertains to the soul, not to the body. Mere physical gratification, sometimes very erroneously called enjoyment, can never produce happiness, indeed, the opposite is the legitimate result; for the body receives undue attention, while the soul, the true man, suffers violence and debasement, and, when conscience asserts the claims of the spiritual man, there is a disagreeable feeling of soul, which we call unhappiness.

Happiness being a condition of the soul, the causes producing it are as varied as the different mental and moral conditions of individuals. Says Pope:

“The learned is happy nature to explore,
The fool is happy that he knows no more.”

But the true cause of happiness is the fulfilment of the right desires which the Creator has implanted within us. The Christian is happier than others because in him this fulfilment is more perfect than in any other character. The true Christian will entertain none but right desires—“The desire of the righteous is only good,” (Prov. ii. 23.) and the Lord has promised to “fulfil the desire of them that fear him.” (Psa. cxlv. 19.) “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” (Mark ii. 24.)

Thus have we, from Holy Writ, a general solution of the problem before us. But we may be more particular, and, taking up the desires separately, and considering them in the light of God’s promises, and the experience of his children, we shall find each most perfectly fulfilled in the Christian character.

1. *The desire of life.* Man desires to live when he can promise himself no present or future good, and even in the apprehension of the direst of evils. It is true this desire is sometimes overcome; but it is not until, by the pangs of remorse, grievous and repeated disappointments, or severe and prolonged disease, the reason has been impaired, and all other desires have been destroyed, that the suicide, with his own hand, severs the brittle thread. Satan understood the strength of this desire when he said with reference to the patriarch Job: "All that a man hath will he give for his life." It is a strong, inborn principle of our being; and because of it, the fiat of the Almighty—"the soul that sinneth it shall die,"—has caused many of the mighty of earth to tremble in dread and awe. In death they see naught but gloom, the very blackness of darkness, unillumined by the faintest ray of hope. But the Son of God, *our Saviour*, hath robbed the grave of its victory and gloom, and eternity of its dread. He "hath abolished death, and hath brought *life* and immortality to light through the gospel." To the Christian, God in Christ opens the gate of the tomb and reveals the glorious life beyond, saying, "He that believeth in me hath everlasting life." Thus, in this promise of God to his children, is fulfilled this desire of the soul. Here in Zion hath the Lord "commanded the blessing, even life for evermore"; and to the Christian the desire of life is never more real and vivid, nor its triumphs more complete, than when he dies.

2. *The desire of society.* Bring together two infants, and the sparkling eyes, the joyful expression of countenance, and the gestures of gladness, testify of a mutual attachment, and bear witness to the fact that man is a social being. This desire is found everywhere, from the highest grade of civilization to the lowest condition of barbarism. The Creator bestowed it upon us not only that we might enjoy one another's company, but that we might be mutually helpful. We recognize the necessity of association for mutual help and protection; but, if it were not for the social principle implanted within, all the obligations of society would be an intolerable burden rather than an inestimable luxury. In Christianity the same principle attains, uniting man to man

around a common altar, in the bonds of a common faith. The Church is founded upon this principle. Without it each individual would have his own time and place of worship. There would be no churches, no common altars. Of the early Christians it was said, "Behold, how they love one another." Of the Christian more than any other class may it be said, "Behold how good and how pleasant it is for brethren to dwell together in unity." "The same social instinct which unites us in the humbler affairs of time, which makes families, neighborhoods, nations, unites us also in the higher interests of religion, and finally brings human and angelic beings together, in fulness of sympathy and mutual joy, around the throne of heaven."—*Winstow*. Truly this is the *ultima* of social gratification, and it is vouchsafed to the Christian only.

3. *The desire of knowledge.* Man ardently desires to know. He possesses an inborn principle of curiosity which impels him on in the search for knowledge. The prattling babe, grasping eagerly at a shadow; the chemist, all absorbed in the hissing mass in the crucible before him; the astronomer, watching with intense interest, hour after hour, night after night for years, the faint scintillations of some far off star, are each actuated by the same principle. Their only reward is the gratification of their desire to know. Urged on by this desire the human mind has compassed a vast field in its researches. The heavenly bodies yield to the knock of intellect and send hitherward upon a ray of light the knowledge of their composition and condition. The bosom of mother earth palpitates and sends upward upon a chalk-like fossil the history of ages long undreamed of. But the universe and time must bound the research of all save the Christian, "unto whom it is given to know the mystery of the kingdom of God." *Mark iv. 11.* When earth and time shall be no more, when all their vast treasures of knowledge shall have been unlocked and presented to the mind as trophies of this desire, then the Christian, and he alone, sees all the vast stores of the eternal world opening before him. Nothing there to dim his vision or becloud his mind, his power to know shall be exceeded only by the Omniscient. Our knowledge is imperfect here, but the Master says to his disciple, "Thou shalt

know hereafter." Paul was confident of the fulfilment of this desire when he said, "Now I know in part; but then shall I know even as also I am known."

4. *The desire of esteem.* This desire has been called an infirmity, but Milton says it is "an infirmity of a noble mind." The little child, in its delight when lovingly approved, gives evidence of the existence of this desire before the capability of entertaining sordid motives has been developed. Man is not satisfied with the mete of esteem which may be bestowed upon him while he lives, but desires that mankind shall esteem his name and cherish his memory after he shall have passed away. Out of this desire grows the desire of genuine moral worth, which, though found in a degree in the most depraved, is most perfectly developed in the Christian, to whom the Saviour has said: "Blessed—happy— are they that hunger and thirst after righteousness; for they shall be filled." It may be possible for man to deserve and receive the esteem of all good men, and that esteem may be as enduring as earth and time, but with these it shall perish. But the true Christian, the righteous, "shall be in *everlasting remembrance*"; and it is not the esteem of good men, only, that he receives, but the angels rejoice at his good deeds, and when his work and labor of love is ended, the approving smiles of Deity shall rest upon him, and "Well done, good and faithful servant, enter thou into the joys of thy Lord," shall welcome him to the society and esteem of *all* good beings.

5. *The desire of owning.* This implies more than the idea of property. The child desires to own before it can form the concept of property. Our families are our *own*, but they are not property. What is it that makes home the most delightful spot on earth? It is because *our own* dear ones are there. It is owning in this sense that brings happiness to the soul. To the Christian the Lord says, "I am the Lord *your* God." The Lord is his in the same sense, though in a purer, higher degree, that his father is his. Again the Christian hears the whisper of the divine Spirit: "All things are yours whether things present or things to come, *all* are yours." And again: "Ye are heirs of God and joint heirs with

Christ." Now Christ is "the heir of all things," and, as a joint heir with him, the Christian receives the most perfect fulfilment of this desire. The earth and time are his; heaven and eternity he calls his own; to God he lifts his eyes in humble faith, and cries: "Abba, Father," "my Lord and my God," while he clings to Christ in hope and fervent trust, saying: *My Saviour, my Friend, my Redeemer.*

6. *The desire of power.* By power is understood the ability to *do*, to produce results. Children are happy to be able to *do* something, and they look forward with delight to the time when they can do as their parents do. Power, as the term is here used, also embraces the idea of liberty. To have power without liberty to exercise it would never produce happiness. The Christian has this power in its fullest, truest sense. Paul assures us that the power of Christ—unto whom all power in heaven and earth is given—shall rest upon them that are his. Again he says: "I can do all things through Christ who strengtheneth me." It is recorded by John for our encouragement that "as many as received him (Christ), to them gave he *power* to become the sons of God." The Christian is represented as being "girt about with *strength*," as "*strong in the Lord, and in the power of his might.*"

The power of Alexander, or of Cæsar was remarkable, yet how great was their weakness! The insidious devil of wine, or the plot of cowards, was sufficient to set it all at naught. But "this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" Then to the Christian there is liberty. He is the Lord's freeman. "If the Son shall make you free, ye are free indeed." Every day of his life and service he rejoices in "the liberty wherewith Christ hath made him free." In accepting Christ he was brought from the darkness and bondage of sin and death to the "marvelous light and liberty of the children of God."

From these considerations it is seen that the oft-expressed thought that the Christian is happy is a philosophical truism. But how vain and deceitful is the purest philosophy compared to the happy experience of the devoted Christian? Happi-

ness shines forth in his life, rises in glad anthems of praise to his Creator and Redeemer, and flows in constant ripples of song from his cleansed heart.

But the ungodly are not so. The perfect fulfilment of these desires, which alone can produce happiness, to them is denied. "The desire of the wicked shall perish." God will "grant not the desire of the wicked." Yet none need remain in unhappiness; for Christ invites *all* to come unto him, and to those who come he graciously says: "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." "I will give thee the desire of thine heart." O come! the way is plain and safe, and its terminus is the city of our God, in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore. "If ye know these things, happy are ye if ye do them.

B. F. WHITTEMORE.

ART. VII.—JEWISH BAPTISM.

As Baptism did not originate in the Christian Church, but was transferred from the Jewish, it is worth while to endeavor to comprehend what the Essenes (the only really religious sect amongst the Jews) understood by baptism. Our Lord's repeated denunciations of the Pharisees is clear proof that he regarded them as hypocrites and heretics. The Sadducees did not believe in any resurrection of the body, or in any future state for the soul; and, therefore, they, too, were apostates from the true faith. That there was, however, at the time of the Advent, a body of truly pious Jews, is proved by the repeated references to them in the New Testament. Anna, the prophetess, spoke to "*all those* looking for redemption in Jerusalem." (Luke ii. 36.) This expression clearly shows that there was a party of holy men and women amongst the Jews at the time of Christ's birth. Zacharias and Elizabeth were described as "both righteous in the sight of God, as walking in all commandments and ordinances of the Lord blameless." Joseph was described as a just man, and several others. (Luke i. 6.) Nathaniel is described as "an Israelite indeed, in whom there was no guile." This last expression means simply that a true Israelite was a true Christian. Christ lived from all eternity, and all who believed in God were Christians in so far as the word Christian means only a worshiper of the one, true, triune, God. In this sense, Enoch and Abraham, Joseph and Eli, David and Daniel, were all Christians. They were not called, in human language, Christians, but they were, really and truly, worshipers of Christ.

Josephus tells us that the Jewish Church was divided into the three above-mentioned parties. These parties were all under the same priestly organization, like the high and low church parties of the Episcopal Church. The Essenes, Pharisees, and Sadducees all acknowledged the spiritual dominion of the Levitical priesthood, and the divisions were caused by the priests themselves forming themselves into op-

posing parties. And a great multitude of these Jewish priests, probably Essenes, became Christians (in the usual acceptance of the word) almost immediately after the resurrection.

How rarely this fact is recognized, or even alluded to, in church histories. Yet it is no tradition, but the clearly enunciated statement of God's word. In Acts vi. 7, we read, "And the word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great multitude of priests were obedient to the faith."

Our King James version has this word "multitude" rendered "company," thus giving it much less force than it is entitled to. It is the same word which occurs in Rev. xvii. 15—"multitudes and nations and tongues"—and again in Rev. vii. 9—"a great multitude whom no man could number."

Now what became of all these Judaic Christians? Ask the walls and crypts of the Roman catacombs, where millions of them lie buried. Ask the records of the Roman empire, from the seventh to the ninth century, when all Europe and part of Asia and Africa were convulsed with the fierce struggle between the Romanists and the Iconoclasts—in other words, the Jewish against the Romish Christians. This culmination of a contest which began in the days of the apostles was one of the many points of dispute between them. And it was, perhaps, the most important point at that time—the introduction of images into the churches. Iconoclast means "image-breaker." The Jewish Christians had become violent in their hatred of the idolatrous figures set up in their holy places, and smashed them to atoms whenever they found an opportunity. For a long time they held their own successfully, and one of their number, at least—Symmachus—in the fifth century, became Pope.

Only when the Romish Church became exceedingly corrupt did the Jewish element entirely disappear from her confession of faith. Whatever the Jew did, the Romanist prided himself on not doing.

There were in the earliest ages of Christianity two parties of Judaizing Christians. Those who, like the church of St.

James in Jerusalem, were "zealous of the law," and yet looked for salvation to Christ alone, and those who "bewitched" the Gallatians by putting the law first in the place and the Maker of the law in the second. These last were ignorant, bungling, would-be philosophers, trying to reconcile the requirements of the law with the free grace of Christ. Many books have been written on the abrogation of the law, but the most of them only to mislead. Kitto quotes from the great work "*De Legis Mosaicæ Abrogatione*," by the German writer Biallobotsky, in the following sentences: "St. Paul, after stating that the law is not incumbent upon the righteous, guards us against misunderstanding him, as if this referred to the *ceremonial* law; for he specifies various transgressors to whom the law is given, and who are restrained by the same. The transgressors mentioned by St. Paul are not those of the *ceremonial* but of the moral law. 'But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man but for the lawless and disobedient—for murderers of fathers and murderers of mothers, for man-slayers, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.' (1 Tim. viii. 10.) If it had been the intention of the Apostle to inculcate that the Christian believers were exempt from the observance of the *ceremonial* law, these examples, taken from the transgressors of the moral law, would not have illustrated, but obscured the subject. Whoever mentions murderers, men-stealers, perjurers, etc., etc., undoubtedly refers to the moral rather than to the *ceremonial* law. And whoever says that the law against the crimes alluded to has been abolished, cannot be supposed to speak of the *ceremonial* law. And when Christ, in his first public sermon, declares that not one tittle of the law shall perish, he cannot be supposed to mean that two-thirds of the law, viz: the civil and the *ceremonial*, perished eighteen centuries ago." (Cyclopedia of Biblical Literature.)

The Jew called a bath a baptism; and every proselyte, after being solemnly baptized with prayer, as an initiation into the service of the true God, was expected to keep himself baptized (by daily applications of water) to the end of

his life. Whenever he drew near to God in prayer he was enjoined, by no less an authority than that of the Apostle Paul, to "have his body washed with pure water." (Heb. x. 22.) As we need daily supplies of renewing grace for the soul, so we need daily supplies of cleansing water for the body. The Romanist, in many of his religious fraternities, almost entirely forbids the use of water. Our Saviour said, "He that hath been bathed (*i. e.*, had his daily baptism) needeth not, save to wash his feet"—thus recognizing the validity of daily Jewish baptism. In Mark, 7th chap., our Lord rebuked the Pharisees for attaching so much importance to "baptisms" enjoined by the tradition of the elders, substituting the commandments of men for those of God. As they avoided obedience to the fourth commandment by pretending a higher devotion to God, so they practiced the minor baptisms enjoined by the elders, and neglected the fuller ablutions ordained by the law. He did not wash his hands every time he sat down to meals, because "He who has been bathed has no need save to wash his feet, but is wholly clean." (John XIII. 10.)

To attach a spiritual meaning to these words is like attaching a spiritual meaning to the fourth commandment. Surely the Bible is full enough of spiritual instruction without our turning all the commands in regard to physical and temporal matters into spiritual injunctions. When we are commanded to "honor our parents," why should it be explained that it means only that we must "honor God." O, the vast gain it would be to us if we would cease trying to "explain" any of God's commands, but take them simply and sincerely as they are, and for what they are. Long ago would we have entered the promised land of the Millennium if we had obeyed the "whole counsel" of God. One part of the Scriptures would have illustrated the other, showing that all came from the one Divine source of truth. The physiological teachings of the Old Testament would ensure perfect health—the political laws would ensure perfect social order—the agricultural laws would ensure the greatest annual produce of the earth. In short, every law which is needed by the human race is to be found in the Bible. But when that Bible has for long cen-

turies been a sealed book, and we have little but "explanations" to depend upon, what good do we derive from it? We derive the greatest good, it is true, the knowledge of the atonement of Christ, and no explanations have altogether deprived us of this. It teaches us faith, and faith, we trust and hope, carries us over the billows of earth, and lands us safely at the foot of the cross. The Romish Church left us that much, at least, the prospect of heavenly happiness. Her kingdom was of this world, and as long as she retained that, she was willing that we should possess the other. She made it her great business to pervert and abrogate the Scriptures, in order that she might sub?ugate the world. Our Reformation did not free us from the yoke of Rome entirely. A heavy part of the burden still remains. Political corruption, which is growing so fearfully, could never exist under the political organization of Moses. It is the one organization—the only one—suited for universal empire.

Our Saviour gave us two sacraments, baptism and the Lord's Supper. Each was intended to be an "outward and visible sign of inward and spiritual grace." Each was intended to be a daily step toward heaven—one in cleansing us from all filthiness of the flesh, and thus preparing our bodies for the reception of the Holy Spirit, which was promised to cleanse our souls from all filthiness of the spirit. The other was also to be a daily sacrament—a dividing of our food with our fellow-worshipers, not allowing ourselves to be "drunken," or filled, while others were hungry; not despising the Church of God and putting to shame the poor. (1 Cor. ii.) Now what has the Romish Church made of these two daily sacraments—these daily means of grace? Truly, like the faithless Jewish elders, she has not only made them of none effect, but of worse than none effect. She makes them the doors of entrance to her great edifice of superstition.

Dean Stanley's fascinating book, "Christian Institutions," gives the true character of these two sacraments when first instituted, and shows how widely we have diverged from their first Christ-like character.

As every spiritual truth finds its counterpart in some great

and important physical truth, I would digress for one moment to call attention to the physical effects of water upon the human body; and also of food—the daily meal, or sacrament, and the daily bath, or baptism. The wonderful effects of water in the cure of diseases is shown most strikingly by Lord Lytton's description of the effects of the water-cure upon his worn-out and feeble system. His is only one—the most striking one, I admit—of the thousands of similar testimonials. During our late Confederate war the treatment of wounds by the application of water alone, showed its efficacy superior to that of all other remedies. As for food, it is the great necessary of life. What food and drink are to the body, Christ is to the soul. Therefore it is given us as a constant reminder of him: "*As often as ye eat bread and drink the cup, ye declare the death of the Lord till he come.*"

That baptism is connected in some mysterious way with the regeneration of the soul is evident. Water, of course, will not renew without the Spirit. The case of Simon Magus proves that fact. But is not water necessary also? The dual character of the ordinance can be traced all through the gospels and epistles—the physical effect and the spiritual effect. I have thought sometimes if the word "clean" all through the Old Testament were translated "healthy," we would get a much clearer idea of its meaning. "He shall bathe all his flesh in running (i. e., pure, not stagnant) water, and he shall be clean (healthy)." All outward seeds of disease shall be removed.

All Christians admit the necessity of daily prayer. If they also admitted the necessity of a daily baptism and a daily Lord's Supper, I believe they would be on a par with the Christians who lived in the days of the apostles. The places of prayer frequented by our Lord and his apostles were supposed to have been built always near a stream or baptistery, where a baptism could be taken by all who came to pray. (Luke vi. 12; Acts xvi. 13, 16.) When we, like the early Christians, and like the pious Jews referred to by Peter in Acts xv. 11, make religion the great business of our lives, "we shall be saved even as they."

But, to return to the dual character of baptism. Only in

the New Testament do we find constant allusion to the dual character of baptism. I give the following examples of

WATER AND SPIRIT.

I indeed baptize you with water; *he* shall baptize you with the Holy Ghost.—Matt. iii. 11.

Born of water and of the Spirit.—John iii. 5.

So is every one that is *born of water and of the Spirit*.—John iii. 8. [Sinaitic version.]

Repent and be baptized, and ye shall receive the gift of the Holy Ghost.—Acts ii. 38.

Be baptized and *wash thyself* (Greek) from thy sins; calling on the name of the Lord.—Acts xxii. 16.

Can any man forbid water, that these should not be baptized, which *have* received the Holy Ghost as well as we?—Acts x. 47.

There arose a question between John's disciples and the Jews about *purifying* (baptism, as is shown by the subsequent remarks).—John iii. 25.

Six water-pots of stone, after the manner of *purifying* of the Jews.—John ii. 6.

And when the Pharisee saw, he marvelled that he had not first *baptized* (literally) before dinner.—Luke xi. 38.

And when they come from market, except they *baptize themselves* (literally) they eat not.—Mark vii. 4.

That he might sanctify and cleanse it with the washing of water by the Word.—Eph. v. 26.

Cleanse (same word in the original as preceding) yourselves from all filthiness of *flesh and spirit*.—2 Cor. vii. 1.

Not by works of righteousness which we have done, but according to his mercy he saved us by the *bath* (literally) of regeneration and renewing of the Holy Ghost.—Titus iii. 5.

He that hath been in the *bath* needeth not save to wash his feet.—John xiii. 10. If I wash thee not, thou hast no part with me.—Same chapter.

Buried with him by baptism into death, *that* like as Christ was raised up from the dead . . . even so we.—Rom. vi. 4.

Dead to sin, because “baptized into his death.” Now if

we be dead with Christ, we believe we shall also live with him.—Rom. vi. 2, 3, 8.

If there be no resurrection then is Christ not risen; and what shall they do who are baptized for the dead (unto sin), if the dead (unto sin) rise not at all?—1 Cor. xv. 13, 29.

In this expression, "baptized for the dead," the word translated "for" is "uper," and is the same word that is used in John xi. 4, "but for the glory of God." The whole of the latter text might be translated thus: "This sickness is not unto death, but (*uper*) to result in the glory of God." It is sometimes translated, "for the benefit of," but we cannot say, "for the benefit of" the glory of God. But we *can* say, "Why then are we baptized *in order to* be dead ones (in sin), if dead ones (in sin) rise not?" We use the expression "dead ones" in order to give the plural, like the Greek. Our English expression, "the dead," may mean one or many, but the Greek is different. "Christ being raised from the dead ones, dieth no more," is the literal translation of a part of Romans vi. 9.

But, to continue the quotations:

Having our bodies washed with pure water *and* our hearts sprinkled from an evil conscience.—Heb. x. 22.

Baptism also doth now save us (not the [mere] putting away the filth of the flesh, but) the answer of a good conscience toward God.

To read this text without the clause inserted in parenthesis would be thus: "Baptism now saves us by the resurrection of Jesus Christ."—1 Peter iii. 21.

There are three that bear record, the Spirit, the water, and the blood, and these three agree in one.—1 John v. 7, 8.

One thing is very clear: the early Christian Church attached an importance to baptism which we do not. For fifteen centuries the "baptistry" was an important adjunct to every church. It was oftentimes a separate building. The baptistry annexed to the spacious and splendid church of St. Sophia in Constantinople resembled the convocation-room of a cathedral. It was very large and was called the "great illuminatory." The Lateran baptistry at Rome, belonging

to the church of St. John Lateran, is an octagonal edifice, the roof of which is supported by eight large pillars of porphyry ; the fountain of which is thirty-seven inches deep, lined with marble, and with marble steps descending into it. It is supposed to have been built in the reign of Constantine the Great. In these ancient baptistries they probably administered baptism just as John did to our blessed Lord ; the converts walked down into the water and the bishop poured the water over their heads. It was a full and complete bath, although not a "dipping."

But, as I said before, the Jewish idea of baptism was a cleansing by water, and this cleansing was to become a habitual practice. Our Saviour continued it into the Christian Church, accompanying it with a new baptism of the Holy Spirit.

H. M. IRWIN.

ART. VIII.—THEOLOGICAL VIEWS OF EWING AND DONNELL.

BY THE LATE, THE REV. R. BEARD, D.D.*

I PROPOSE, as a closing exercise of the year in our particular line of investigation, a few thoughts on Cumberland Presbyterianism. Instead of taking one great leader as my guide, I rather take two representatives of the theology of the Church in its earliest developments. I need hardly say that Finis Ewing and Robert Donnell are my selections. These two men impressed themselves and their doctrinal opinions upon the Church more fully than any two men of their time. Those impressions still remain. The men and the women among and around us, whose memories go back fifty or sixty years, continue to see the out-croppings of those impressions very distinctly. They remind us of our earlier days—days in which our theology was in its forming state.

I need not offer you sketches of the lives of these men; they are accessible to all our young men. I proceed therefore to their doctrinal testimony.

I commence with Mr. Ewing's theology. I use the term in its logical sense.

1. "There is a God; all men, in all ages, have given their assent to the truth of this proposition; and this fact renders it unreasonable to suppose it to be false. Cicero says: 'There is no animal but man that has any knowledge of God; and

*As much is being said and written concerning the theological views of the fathers in the Cumberland Presbyterian Church, it may be a matter of interest to the readers of the QUARTERLY REVIEW to publish a lecture on the theological views of Fathers Ewing and Donnell, which Dr. Baird delivered to his class a few months before his death. Because of this fact, as well as the real worth of the article, it is given a place in these pages.

Dr. Beard left many valuable papers which have never been published. It is our intention, as opportunity offers, to publish them in the REVIEW, that the Church may get the benefit of them. For this purpose his family turned these manuscripts over to us sometime ago.—[Eds.

of men there is no nation so untractable and fierce, although it may be ignorant of what a God it should have; yet it is not ignorant that one should be had.' Plutarch says: 'If you look over the earth, you may find cities without walls, letters, king, houses, wealth, and money; devoid of theaters and schools; but a city without temples and gods, and where there is no use for prayers, and oaths, and oracles, nor sacrifices, to obtain good or avert evil, no man ever saw.' These are the sayings of men who lived when the knowledge of the true God was, in a great measure, lost by the nations of the earth. From Adam until after the flood, men possessed the knowledge of the one true and living God; but when they substituted idolatry for his worship, and the service of devils for his service, they lost the knowledge of the true God; and their understandings being blinded by ignorance, and their hearts being corrupted by licentiousness, they became so degraded that, instead of the living God, they worshiped the sun, moon, and stars; yea, beasts and birds, and creeping things; but even this idolatry proves that the sense of God is so deeply rooted in the minds of men that nothing can remove it."*

2. From some of his expressions, it seems probable that Mr. Ewing received the doctrine of *innate ideas*, though he nowhere so expresses himself distinctly. Cicero favored the theory of innate ideas, and he is one of Mr. Ewing's authorities, as we have seen. Furthermore, Mr. Locke opposes the theory, and, as we shall see, he had not a high regard for Locke as a philosopher. The question, however, as to his views on that subject may be left unsettled. As I have said, Cicero, and as I may say, Calvin, favored the theory of innate ideas.

3. The attributes of God, according to Mr. Ewing, are those customarily ascribed to him. With regard to mercy as a divine attribute, he maintains the old opinion. We will hear him: "Mercy," says he, "is an attribute of God, not dependent upon any cause out of himself for its existence; for this would suppose a cause to the *great first cause*. Conse-

*Lecture I.

quently, it is essential to the Divine nature, as are all others of his adorable perfections.

"Mercy is defined to be God's 'readiness to relieve the miserable and pardon the guilty.' It is infinite, and extends to animals as well as intelligent beings. It has found ample room for triumph and display, through the blood of the cross. It is called God's 'darling attribute;' and as it regards fallen man, is a prominent feature in his Divine character, it is the only plea of a truly convinced and convicted sinner. 'God be merciful to me, a sinner.'"

4. Fifty years ago, it was extensively and stoutly maintained in Cumberland Presbyterian pulpits that mercy, instead of being the *darling attribute* of God, was not an attribute of God at all. The object of the new theory was to meet the inferences derived from the old by both Universalists and Hopkinsians. The inference of the Universalist was, that if mercy was a *darling attribute* of God, it must so prevail over other attributes, and especially over justice, that it would eventually rescue wicked men and even devils from hell. Again, the Hopkinsian reasoned that if mercy, or rather since mercy, is an attribute of God, the fulness and glory of his character could never have been developed unless there had been suffering and misery in the universe as the proper objects of its exercise; and since these are results of sin, and could not be the results of holiness, therefore, in order to the full development of the character and glory of God, sin was a necessity. Both of these conclusions seemed horrible to our young men, and so they took the animal by the horns, and ruled mercy out of the catalogue of the attributes, deciding, Alexander-like, with regard to the Gordian knot, that if it could not be *untied*, it was to be *cut*. We were daring young theologians in those days. Fifty years have done something toward tempering our logic. A better way has certainly been found by which a distinction has been made between the essential and the incidental attributes of the Divine Being. You will recollect that this is the distinction made in the course of instruction given here.

5. I proceed to another aspect of this subject.

"God is a spirit. Of necessity, that immense, omnipotent,

undivided, eternal Being is a spirit; is incorporeal. Were he corporeal, he could not be where other matter, or bodies exist. He is, consequently, without body or parts, or shape. It is a species of idolatry to form any image in the mind of the invisible Trinity. This one eternal Being of whom we have been speaking, is *Triune*. However the boasted reason of vain but limited man may object to this doctrine, the infallible Scriptures clearly teach us to conceive of God as one in three, and three in one. This union of the Divine persons in the Godhead is an acknowledged mystery; therefore, no discreet, sensible divine (in recent times) has attempted an explanation of a subject inexplicable of itself; that is, as it regards the particular *mode* of the Divine existence. Neither is it at all necessary; for it lies on the enemies of the doctrine to show that it contains a real absurdity; and that they can explain, or comprehend other acknowledged perfections of the Deity." The existence of God as a Trinity, "may be, for aught we know, one of the highest sources of that infinite happiness and blessedness which the great God enjoys. We know that the greatest intellectual pleasure is enjoyed by social, intelligent beings, through the medium of society, and the more the mind is enlightened, and freed from moral impurities, the higher is that enjoyment. Why may not the indissoluble union of the adorable persons of the Trinity be a high source of infinite enjoyment? I am strongly inclined to the opinion, which some have avowed before me, that the names of Father, Son, and Holy Spirit would not have been known to us, nor to angels, had it not been for the fall of man. These names seem to me to be consequences of the different offices assumed in the great plan and work of redemption. And, indeed, the strongest advocates for the doctrine of the Trinity and divinity of all the persons in the Godhead, have acknowledged their incapacity to connect the works with consistent ideas of *eternally begotten*, which seem to imply a *real contradiction*."* We are to suppose that Mr. Ewing would have entertained the same objection to the phrase, *eternally proceeding*, as applied to the *Holy Spirit*. Mr. Ewing accepts the theory of modal Trinity.

*Lecture II.

We now consider the theology of Mr. Donnell, keeping in mind that, as before, the term is used in its logical sense.

1. " " God is a spirit, infinite, eternal, and unchangeable in his wisdom, power, holiness, justice, goodness, and truth; possessing in himself the rule and power of 'his own actions.' There are two ideas concerning the nature and actions of Deity, both of which have been carried to extremes. One is, that holiness is not essential to his existence; that it is not the source of the motives of his volitions at all; but that it depends entirely on his sovereign will. The other idea is, that God is essentially holy, in which consists the essence of the moral law, which, when revealed, became the rule of action to every moral subject; yet his knowledge and power, with regard to sovereign influence, and the certainty of action, are abridged. It maintains the certainty of rule and freedom of action, but leaves him without the knowledge and control of his subjects.

" The following view of this subject seems to me to accord best with Scripture and reason: God is essentially holy; of course, then, without holiness, he could not exist; because quality belongs both to matter and spirit. Matter cannot exist without the quality of gravitation; spirit cannot exist without a quality inclining it to good or evil; therefore, God must be holy. This is the lustre and glory of his character, the rule of all his volitions and actions, from which he can never deviate.

" Infinite knowledge is as essential to the existence of God as infinite holiness. While one renders everything which he does correct, the other makes all things certain that transpire in the universe. Some have thought that God's knowledge of events rested solely on his decrees; that he could not know that any thing would take place, but for a previous determination to bring it to pass. This hypothesis either proves that God is the author of sin, or that he knows nothing of its existence; both of which would be contrary to divine revelation. Knowledge must always go before volition. A choice without understanding is a blind choice, and the action is not that of an intelligent being.†

†Miscellaneous Thoughts.

2. "There is one God. There is but one. There can be but one. But this one God is often spoken of in the Old Testament by forms of expression which indicate a plurality. 'Let us make man; let us go down and confound their language.' The New Testament reveals how many persons there are, and likewise their different names—Father, Son, and Holy Ghost. The unity of God is taught in the Bible. The Trinity and equality of God are taught in the Bible. The Trinity and inequality of God are taught in the Bible.

"There are certain peculiarities which constitute the unity of God; certain peculiarities which constitute the Trinity and equality; certain peculiarities which constitute the Trinity and inequality of God.

"Infinite perfection constitutes the unity of God. There is but one infinity. There can be but one. There are three persons, subsistences, or agents, that possess infinite perfection, and are one God. Power to will and to work constitutes an agent. The Father has power to will and work; the Son has power to will and work, and the Holy Spirit has power to will and work. Therefore, they are all agents. They are not one agent, but one God, possessing infinite perfection. They are distinctly objects of worship. One is not older or greater than another."†

Mr. Donnell does not touch the *theory* of the Trinity, merely treating the fact as a scriptural revelation.

ANTHROPOLOGY—MR. EWING.

1. "It is said, God made the animal part of man out of matter, *the earth*, but he *breathed* into him the breath of life, and he became a *living soul*. Not that he took a piece of matter and refined it more and more, and made it a living soul, in the image of himself. No, but he breathed into him the breath of life, and he became a living soul. I would further remark, that the idea of God's making a being or thing otherwise than perfect or good in its kind, is absolutely inconsistent with any just notions of the perfections of Deity. Therefore man in his origin, must of necessity have borne the image of his Creator; that is, he must have been *holy*."‡

†Miscellaneous Thoughts.

‡Lecture III.

"Man was made upright, in the image of God; not in shape, form, power, nor in any other physical characteristic; but principally in knowledge and holiness. God is Lord of the universe; man was subordinate lord of the lower creation. God is a spirit, necessarily existing from eternity to eternity; man's soul is a spiritual being, and from its nature and the appointment of God, will exist to eternity. God is infinitely and essentially holy. Man was perfect in holiness; but, alas! he has fallen, he has fallen. The image of his Creator is lost; the image of the tempter is contracted. But how did the lamentable occurrence take place? By disobedience. 'By one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.' Yes, by reason of our union with our federal head and representative, we sinned in him, and fell with him, and death is the consequence—death, spiritual, temporal, and eternal."†

ANTHROPOLOGY—MR. DONNELL.

"Man, though made upright, was not confirmed. The condition on which man was to be confirmed was obedience to a positive command, founded on the moral law. His agency in this state of trial was tested in a very simple manner. God commanded him not to eat of the fruit of the tree of the knowledge of good and evil, and enforced the prohibition by the threatening of death to himself and posterity, but promised life in case of obedience."†

We have the following, upon what is, with a great want of felicity, called original sin: "Nothing is more evident than that sin is in the world. But how it entered has perplexed theologians in every age and in every part of the world. But too many have displayed more concern about its introduction than its destruction. All agree that it exists, and wisdom dictates that we should be united in one effort to have it removed. But, although we should all unite in its removal, yet it may not be improper to offer a few thoughts on its introduction, with due respect to the opinions of others who have differed widely on this perplexing question in theology. 'By one man, sin

†Miscellaneous Thoughts.

entered into the world, and death by sin; and so death has passed upon all men, for that all have sinned.'

"And first, Adam, by creation, was a natural head to all his posterity; we having descended from him, have inherited his nature both mental and physical. Secondly, Adam was a legal head by covenant or appointment, and, as such, his sin, his first sin, which was a breach of covenant, was imputed to his posterity; and all the evils under which this world groans, both natural and moral, may be traced to this cause. A curse rests upon all the family of Adam, and upon all things made for his benefit and placed under his control."†

Mr. Donnell acknowledges the imputation of Adam's first sin to his posterity, but we do not know in what sense precisely he uses the term imputation.

After giving us several theories of the will and its exercises, he gives us the doctrine on this subject of those with whom he coincides: "They contend that the will is not determined by the immediate agency of God, nor by an overbalance of motive, and that man in his fallen state has no depraved self-determining power to do good; that without something to counteract his depraved nature, it would constantly determine his will to evil; and that although he would choose sin freely, yet he would choose necessarily, because he could do nothing else. But they hold that by the enlightening influence of the Holy Ghost, man's will is untrammeled, and restored to the privilege of choosing heaven as well as hell. Hence, they think he can do under the gospel what he could not have done without it, and what he cannot do when the influence of the Spirit is withdrawn from him. This last view of the will, I think the correct one, and it gives God all the glory of man's salvation, and lays the guilt of his damnation at every sinner's door."†

SOTERIOLOGY—MR. EWING.

"The Scriptures unquestionable lead us to conceive of Christ Jesus as God-man possessing two distinct natures united in one person—not mixed or confused. His humanity is not

†Miscellaneous Thoughts.

changed into his Deity; nor his Deity into his humanity.' How this union of his two natures exists we cannot tell; it is above our comprehension, as many other things less important are above our comprehension. Our minds are finite, and our capacities of course limited. That Christ is very God, possessed of proper divinity, appears abundantly evident from Scriptures," which are presented in detail, but need not be repeated here. "But this 'work was made flesh'; that is 'he took not on him the nature of angels, but the seed of Abraham.' 'Sacrifice and offering thou wouldest not, but a *body* thou hast prepared me.' 'He was made under the law.' The Saviour had a soul as well as a body, and is said to have been 'exceeding sorrowful even unto death.' Hence, it appears that the redeemer of the fallen man was and is very God and very man—proper divinity, and proper or real humanity, mysteriously, but really, joined or united; and in these two natures, yet without sin, he entered on the great work of glorifying God, and saving fallen man from that immutable law that binds over its transgressors to eternal punishment.

WHAT HAS CHRIST DONE FOR US?

"If I have just views of the nature of the atonement, or of what the Saviour has done for man, it is the God-man, Christ Jesus, living and dying for man's guilty family. 'In the fulness of time, God sent his Son into the world; made of a woman, made under the law, to redeem them that were under the law.' How? The law had eternal demands against the sinner, against all Adam's race. Christ had undertaken to satisfy the demands. This could only be done by making full satisfaction—full satisfaction could only be made by sufferings equal to what all the fallen race of man was bound to suffer eternally. First, then, if you please, enumerate the whole race of man, from Adam to the sound of the Archangel's trumpet; then enumerate the sins—those that are more aggravated as well as the less aggravated. Suppose each one and every one to be doomed by justice to suffer eternally, according to their several aggravations, and then multiply the whole together, if you can, and you have the sum of suffer-

ing that our dear Lord endured, when 'he bore our sins in his own body on the tree.' "†

SOTERIOLOGY—MR. DONNELL.

"Jesus Christ possesses three simple, distinct natures; that is, supreme divinity, spirit, and matter. These three natures, though united in one person, are not amalgamated. Man has two simple natures—spirit and matter. Spirit can suffer, but cannot die; matter can both suffer and die. In addition to these two natures, Jesus Christ has divine nature, which can neither suffer nor die. These three constitute him a complete mediator for man. Like man, for whose benefit he came into the world, he had a nature that could suffer and die; a nature that could suffer, but could not die; as God, he had a nature that could neither suffer nor die. This nature gave worth or virtue to the obedience and sufferings of his soul and body, so that a temporary suffering on his part was of more value in the eye of the law, than eternal suffering on our part could have been. Man's death is a doctrine founded on the law, his resurrection is a doctrine founded on the gospel. As Christ arose for all, he must have died for all, for the resurrection is founded on his rising for all; and his rising for all is founded on his having died for all; for he could not rise for any for whom he did not die." These are the theologies of pioneers. They may not have the metaphysical exactness which we find in modern thought, but the wonder is, that they have even the perfection and finish which we find developed. If their theological apparatus was not always polished and sharp, it was not wanting in force. Its blows were heavy, and its impressions were left where impressions were most needed.

Finally, I place these good men side by side upon the doctrines of regeneration and sanctification.

MR. EWING.

"Regeneration, though distinct in its nature, is inseparable from justification. No man can be regenerated without be-

†Lecture VII.

ing justified; no man can be justified without being regenerated. Therefore, the war of words and idle speculations about which act takes place first, is worse than useless; it is 'darkening counsels by words without knowledge.' That regeneration does not consist in an outward reformation and religious formalities is obvious from various passages of Scripture, as well as from the nature and design of that change. The Scriptures are very clear on this subject. Our Lord said to Nicodemus: 'Marvel not that I said unto thee, Ye must be born again;' or, as some render it, 'be born from above.' Paul says: 'We all, with open face, beholding as in a glass the glory of the Lord are changed into the same image—the image of the Lord—from glory to glory, even as by the Spirit of the Lord.'

"From what we have already seen of its inseparable connection with justification it must be instantaneous.

"In a certain sense the creature is passive in regeneration. It is not he, but God that changes the heart; but this change is affected by the creature's *beholding* the glory of God (and is not this *beholding* the glory of God an action or a continued action?). The creature is also active in the means which God has appointed, through which he has graciously promised to meet with and change his heart."†

"Sanctification, in the common, scriptural sense, is the certain effect of regeneration. Regeneration is the tree being made good; sanctification is the necessary fruit of that tree. It is a dying unto sin, and living unto God."‡

MR. DONNELL.

"Regeneration and sanctification are considered as distinct doctrines by some; but the only difference is, regeneration begets the principles of holiness in the heart, and sanctification brings it to full stature. Regeneration implants the principle of holiness in the heart; sanctification, which is progressive, is the blade, the ear, the full corn in the ear. Another figure used by inspiration is, the child, the young man, and the old man."§

†Lecture XI.

‡Lecture XII.

§Miscellaneous Thoughts.

There is a slight shade of difference between these two writers on the subjects of regeneration and sanctification. This is not the place, however, to draw the lines, and develop the results. The difference is more in statement and philosophy than in fact. It is such a divergence as may always be allowed without endangering the vital interests of truth. Theology does not consist in splitting metaphysical hairs.

ART. VIII.—EDITORIAL.

THE GENERAL ASSEMBLY.—The General Assembly of the Cumberland Presbyterian Church met in the beautiful city of Huntsville, Ala., on the 18th of May, 1882. The opening sermon was preached by the Moderator of the last Assembly, the Rev. W. J. Darby, D.D., of Evansville, Ind. Dr. Darby is the popular pastor of one of the largest and most influential churches in his denomination. He is at home in the pulpit; is a true, plain, and forcible gospel preacher, and it is said by those who heard the discourse that he preached a very excellent sermon at the opening of the Assembly.

The Rev. S. H. Buchanan, D.D., of Little Rock, Ark., was chosen Moderator. He made a good presiding officer, and we suppose no one regretted the choice.

This was one of the most important General Assemblies ever convened in the history of this denomination. In addition to the very important routine business, the Assembly had before it the revision of the Confession of Faith, Catechism, and Government of the Church. The General Assembly which met in Austin, May, 1881, appointed two committees on the revision of the Confession of Faith, etc. The first committee consisted of three members and the second of five. The duty of the first was to go over the whole work and make such changes as they thought proper; and the second to take the work of the first and carefully revise and prepare it for submission to the General Assembly.

These committees met at this place—Lebanon, Tenn.—in November last, after each individual had done what he could in getting the work ready. The first committee met one week before the second, and spent the time in constant labor, putting the individual work together, and in going over the Confession of Faith, Catechism, and Constitution, chapter by chapter, section by section, and word by word, till all was gone over, making and suggesting such changes as they could agree upon. After the end of the first week the second committee—three out of the five appointed—met with

the first, and together the two committees went over the whole work, as had the first, section by section, carefully scrutinizing every word, considering the meaning and import of every phrase, and comparing it with the teachings of the Word of God. These two committees spent more than a week in unremitting labor, making, with the week spent on it by the first committee, more than two weeks in united labor. A committee was then appointed, from the two committees, to prepare the work and put it in shape for publication. It was published in the Church papers, and also in a pamphlet, and all the members of the Church requested to read it carefully, and note such criticisms as they wished to make and communicate them to some member of one of the committees. (The two committees, practically, became one after their first joint meeting.) Free and close criticism was insisted upon from all parts of the Church, so the committees might have the benefit of all the views entertained by members, upon the doctrines taught in the Scriptures.

By this means an opportunity was given to every one interested to express his opinion, and to have his views weighed and examined by the committees. In this way, too, the committees were very much assisted in making up their final report. They met one week before the meeting of the Assembly, and each one presented the criticisms he had received; and then they went over their whole work again and, on each separate item giving the wishes and views expressed due consideration, made up their final report to the Assembly. Thus the Assembly secured a work which was thoroughly done. It was not only the result of the labor and thought of seven—one member of the committee of *five* never acted with them—scholars and theologians—most of them having given years, and some of them a long lifetime, to the consideration of these subjects—but it was a report made up from the ripest thought of the best theologians and thinkers of the whole denomination. Not only were the best men now living asked to assist in the preparation of this work, but the writings of those who are living and dead were carefully considered in deciding upon each section. Most of those who wished to express their views, and to change any part of the

committees' work, gave them the benefit of them in their final meeting; but a few held their criticisms until the matter was considered before the Assembly. Most of the changes that were made by the Assembly, in its consideration of the report, were verbal. Scarcely any change was made in the work reported by the committees that involved a doctrinal difference.

It is wonderful with what religious unanimity this work prepared by these committees passed in the General Assembly. The Presbyteries were careful in the selection of members, which gave a good Assembly—unparalleled, perhaps, in the history of the denomination. The work was considered in committee of the whole, and the body was happy in its choice of a Chairman—the Rev. M. B. DeWitt, D.D., of McMinnville, Tenn. To his religious tact in presiding, always ready with a spiritual song, to give vital force to every action, is attributable, no doubt, to a very great extent, the unanimity of spirit which pervaded the whole discussion, and the happy manner in which it ended. In passing the work, as a *whole*, the vote was unanimous. It is thought this unanimous agreement that prevailed in the Assembly will insure the acceptance of the whole work by the Presbyteries. The Assembly ordered that the same committees arrange the work, as passed, and have it printed in pamphlet, and distributed for action by the Presbyteries. Their action will be reported to the next Assembly, and then it will be known whether this denomination has revised its creed.

The object was, not to change its *standards* of faith, but to revise its Book, so as to make it conform to the original intention—in all of its expressions—of the *founders*, and to the theological position of the Church. The present Confession of Faith and Catechism of the Cumberland Presbyterian Church, is a revision of the Westminster Confession and Catechism. When that revision was made many expressions were left which have always been objectional, and there have always been those in the Church favorable to revision.

The present work adopted by the Assembly represents a system of doctrines, which it is believed will be acceptable to the majority of evangelical Christians. The great wish of

the Church is for a simple and concise presentation of Bible truths, setting forth the cardinal doctrines of Christianity as the faith, or belief of its members.

The question of sending representatives to the next Council of the Pan-Presbyterian Alliance was considered, and delegates appointed. It seems that it is not so much a desire to be represented in the Belfast Council, or to secure a membership in the Alliance, as to have the question settled as to what relation the Alliance Churches consider the Cumberland Presbyterian Church sustains to the great Presbyterian family. That there may be no mistake about the matter, and that the Council may have all the information necessary in making a decision on the doctrinal position of the Cumberland Presbyterian Church, if that is the question to be settled, the Assembly adopted a paper clearly defining its position, a copy of which is to accompany the commission of each delegate.

All the work done by the Assembly was characterized by the same spirit and religious zeal that was manifested in the consideration of the subject of revision. This made it a fine working body for the Master's cause. The business was dispatched rapidly, yet not hurriedly; and though much time was given to revision, the whole work was accomplished and an adjournment reached at about the usual time of closing. The next General Assembly is to meet in Nashville, Tenn. k.

DR. SUMMERS.—It is with deep sorrow that we record the death of Rev. Thomas O. Summers, D.D., LL.D., editor of the *Southern Methodist Quarterly Review*, of Nashville. Dr. Summers was truly a great man, and his place will be hard to fill in the Church.

He has filled many of the most important positions in the Southern Methodist Church, and all of them well.

He was an Englishman by birth, and came to this country when quite a young man. He entered the ministry in the Methodist Church, in Virginia, in 1840. After spending several years in Texas—in the early days of Methodism in that State—and in Alabama, he was appointed by the General Conference, the editor of books, tracts, and of the *Sunday-*

School Visitor, and in 1858 of the *Quarterly Review*. From that time until his death, which occurred on the 6th day of May, 1882, he was prominently connected with the publications and literature of his Church. He was for a number of years the editor of the *Christian Advocate*, of Nashville, and at the time, or up to his death, book editor and editor of the *Southern Methodist Quarterly Review*.

The *Review*, since his connection with it in 1880, has occupied a place among the publications of its kind second to none, and it was growing in interest and usefulness with every number. We regret to lose so able and courteous a contemporary as Dr. Summers, but we congratulate the readers of the *Review* in securing Dr. Harrison to fill his place. He is not unknown in this character of religious and literary work, having occupied the same chair once before. We bespeak for it still a brilliant and useful career.

In the death of Dr. Summers the Methodist Church, South, loses one of its best workers. He was one of the best scholars in the South, and one of the most incessant workers we ever knew. He was the best theologian, perhaps, in his denomination, and was, for several years before his death, the Professor of Theology in Vanderbilt University. He has written several works upon theological, ecclesiastical, and religious subjects, and we understand was preparing for the press a work on systematic theology at the time of his death. We sincerely hope this may yet be given to the public. He was, perhaps, the best hymnologist in this country, and being a pretty good poet, his services to the Church in this direction have been invaluable. On account of his peculiar mannerisms he was not a very attractive preacher, but to those who wished to listen and learn, he was a very profitable one. He was at home in the lecture room, and was, of course, a favorite with the classes in the school.

The death of such a man as Dr. Summers is a common loss of no small magnitude. Not only the Methodist Church, but Christians and scholars generally feel the loss. His broad, catholic spirit, and genial, warm heart, made him a general favorite, while his great erudition gave all scholars an interest in him, making his life a common heritage. K.

ART. X.—LITERARY NOTICES.

“COVENANT NAMES AND PRIVILEGES” is the name of a new volume of sermons by Rev. Richard Newton, D.D., from the publishing house of Robert Carter & Bros., New York. The volume consists of twenty sermons, all of them intensely interesting, and bearing the marks of that originality, in thought and arrangement, peculiar to all of Dr. Newton’s works. Of the twenty sermons, the first seven are devoted to the seven Hebrew titles ascribed to God, namely—Jehovah Jireh, Jehovah Ropheka, Jehovah Nissi, Jehovah Shalom, Jehovah Tsidkenu, and Jehovah Shammah. An idea of the remaining ones may be had from the titles, as follows: The Christian’s Position of Privileges; The Covenant Connection Between the Cloud and the Bow; The Promised Guidance; Providence Contemplated; Provision for the Way; The Indwelling Saviour; What to do with our Burdens; The Overshadowing Cloud, and the Voice that comes from It; The Best Bank, and the Reasons for Investing in It; The Things Prepared for a Prepared People; Christ’s Prayer for His People; The Servant of God Dismissed and Rewarded; The Introduction to Heaven, and the World of Light. This is a most excellent collection of sermons, and will doubtless prove a great benefit to all ministers of the pure gospel of Christ, and may also be read by laymen to congregations without pastors most profitably.

R.

“FROM HONG KONG TO THE HIMALAYAS,” is a neat little book of travel, from the American Tract Society, by E. Warren Clark, handsomely illustrated from original photographs. Mr. Clark gives his journey of three thousand miles through India, in a most pleasing and entertaining manner, and the old and young may peruse his book with pleasure. Mr. Clark has traveled, not simply for pleasure, but for close study of the character and habits of the people among whom he travels. His description of places and things is both entertaining and instructive, and his book may be read to profit by all.

R.

THE LIFE OF ALEXANDER DUFF, D.D., LL.D., by Geo. Smith, C.I.E., LL.D., author of "The Life of John Wilson, D.D., F.R.S.," Fellow of the Royal Geographical and Statistical Societies, etc.; with an introduction and portrait as a frontispiece by Wm. M. Taylor, D.D.; two volumes in one, price \$2. Published by the American Tract Society, 150 Nassau Street, New York.

To show our readers something of who and what Dr. Duff was, we might only call attention to the dedication of these two volumes: "To the peoples of India is inscribed this life of the Christian Missionary," etc.

The preface of this edition says: "This invaluable portraiture of the character and life of one of the most remarkable men of our modern missionary times, has been published on this side of the Atlantic, by A. C. Armstrong & Son, in two handsome volumes, and has met with high appreciation. The price, however necessarily limited its circulation, and the present edition is designed to bring so choice a work within the reach of a large number of appreciative readers in America, many of whom remember still his burning love for Christ's cause, and his almost inspired eloquence."

Dr. Duff was one of the most eminent of modern missionaries, and consequently no Christian can pass over the story of his wonderful life without feeling a deep interest. He stands with William Burns and David Livingston, as constituting "the three mighties" of Scottish missionaries; and his name will go down to posterity as one of the greatest Christian laborers of his day. Especially will all Christians in India ever revere his name and cherish his memory.

We highly recommend the book.

K.

MEMORIAL OF REV. WM. A. HALLOCK, D.D., first Secretary of the American Tract Society, by Mrs. H. C. Knight; published by the American Tract Society, 150 Nassau Street, New York.

This is a neat little book of 110 pages, well written, giving the life and labors of a good and useful man, from his youth on to his death.

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A well written biography of a good man is a blessing, and he or she who writes it performs a good service. This is true in the case of the volume before us. It not only gives the life and works—the struggles, the hopes, the difficulties, and successes—of a good man, but also the early history of an institution that has been and is a blessing to the world.

One interesting incident is recorded which we wish to mention even in this hurried notice.

Dr. Wm. A. Hallock was the son of Rev. Moses Hallock, who was the pastor of the church at Plainfield, Mass. He was a poor man, but a hard working, economical pastor, and to show his independent spirit, and the spirit that ought to manifest itself in the conduct of every parent in the education of his children, even for the ministry, we give this extract: Upon one occasion, his eldest son "wished to relieve the family purse by seeking aid to pursue his studies from some charitable fund for that purpose." In answer to his letter upon the subject, his father said: "Letters from you are always welcome, my dear son, but your present request for 'credentials' will not be so readily granted. Children should not beg bread so long as their parents have enough. It is now nearly six years since I entered you and your brother Gerard at Williams College. I had given you to the Lord, and I believed he would support you. He has so wonderfully prospered us, that all your expenses were paid in good season, and without the least perplexity. 'The barrel of meal wasted not, neither did the cruse of oil fail.' His kindness continues. Beg of the Lord continually, but ask not of man till you are suffering from want. If your name is already given as a beneficiary, take the first opportunity of having it erased."

The book is thrillingly interesting from beginning to end.

K.

HOMILETICS.—We have received from the enterprising house of Charles Scribner's Sons, 743 and 745 Broadway, New York, another volume of lectures by Austin Phelps, D.D., late Bartlett Professor of Sacred Rhetoric in Andover Theological Seminary. This is styled "Men and Books; or,

studies in Homiletics," lectures introductory to "The Theory of Preaching."

Our readers will remember that we noticed in the last number of the REVIEW, Dr. Phelps' lectures, "The Theory of Preaching." We now have another *set* somewhat after the same plan, only with another name, and, perhaps, better, because more practical. If any criticism of those in "The Theory of Preaching" is allowable, it is, perhaps, that they are too much *theoretical* for this practical age. These are eminently practical, and give to the young preacher exactly his line of duty, in studying how to use men and books in preaching, and in his work as a minister of the gospel.

In his first lecture on the study of men, we quote this paragraph: "Every preacher has also a source of rhetorical culture in the study of other men. Real life everywhere is full of power in speech. Character can scarcely express itself in language other than the dialect of eloquence. Whether it be so denominated in books or not, it is such in fact. Books should be conformed to life, not life to books.

"Individual character in its rudest forms is power in speech. The market-place, the streets, the fields, the workshops, the counting-rooms, the court-rooms, the school-houses, the platforms, the firesides, the steamboats, the railroad-cars, the exchange, every place, every thing, in which men are off their guard, and speak right out what they think, and as they feel, with no consciousness of trying either to think or to feel, are teeming with natural eloquence. Books bear no comparison with this eloquence of life."

How true all this! If all public speakers, and especially preachers, would learn and remember this, how much better it would be! Be natural; cultivate and *use* the gifts God has given. An audience should not be compelled to listen to and behold the performance of a man who has learned to be *eloquent* by following rules laid down in books. Such oratory never reaches men, and the public speaker who fails in this has lost all.

Another thing which Dr. Phelps emphasizes, and which we wish every young preacher, and old also, in our whole country could read and feel. We use every opportunity to impress

the same sentiment, or idea, upon our young men. We refer to it in our notice of Dr. Rhodes' lectures to young men in St. Louis, in this number. It is this: The preacher must not sit down and wait for men to come to him, like a physician for patients, or a dentist, for men to have their teeth extracted; but he must go out after them, and take them as he finds them.

An eminent American pastor said a few years ago, that his church was "dying of respectability." May not this be the case with many of our churches? It will not do for the preacher, in these busy, whirling, rushing, practical days of ours, when nearly every man is doing *his own reading* and *thinking*, to wrap himself up in his clerical coat and white cravat and expect the world to run after him, or blindly believe all he says. He must impress himself upon men by the power that is in him, and they must feel that he is one of them, and in sympathy with them.

We quote our author on this subject as follows:

"It may be that we are living in an abnormal current of social changes. It may be that we are passing through a period of transition in history in which one sea is pouring itself through a narrow channel into another, like Erie into Ontario. Niagara, therefore, may be the fit emblem of our modern life. We may be approaching very near to the last times. The world may be moving with a rush, which is its ultimate momentum. But one of the first principles of Christianity is to take men as it finds them, and where it finds them, and then and there adjust itself to them" (or them to it.) "Its mission is to do for men all that it can do under the disadvantages which sin or any other invincible fact creates. A Christian pulpit cannot wait for men to come into a state in which they can receive its ministrations gracefully, tastefully, in a scholarly way, or even contemplatively and candidly. Least of all, has the pulpit any right to refuse to be received in any other way.

"A preacher's first business is to find men; to go where they are, and then to speak to them as they are; and speak so as to be heard. We must speak to them anywhere and anyhow, so that at the least we get a hearing. That is

not wisdom, it is not piety, it is not reverence for venerable things; it is stagnation; it is timidity; often it is mental indolence; sometimes it is a refined but intense selfishness, which holds a preacher still in ancient ruts of ministration, through fear of ministering to unnatural excitements. We had better do some things wrong than to do nothing."

The advice to young preachers as to the character of literature they should read, as to their habits, especially of speech, and of how they should use the Bible, are particularly good. The book is full of fine thoughts and suggestions, and we unhesitatingly advise every young preacher, who can, to get these lectures and read them. In fact, we wish every preacher could do so. Although there are things said and positions taken by the author which we cannot approve, we are greatly pleased with the book, and heartily wish more of the theological professors in the schools of our country could get out of the ruts and up with the wave that is moving men and women on in Christian work for the glory of God and the salvation of the people.

K.

THE OLD BIBLE AND THE NEW SCIENCE. An essay and four lectures delivered before the New York Baptist Ministers' Conference, by J. B. Thomas, D.D., pastor First Baptist Church in Pierrepont Street, Brooklyn. Second Edition. American Tract Society, 150 Nassau Street, New York.

Contents: Evolution, or Special Creation—Which? Can Science Give us a New Bible? Ancient Hints of Modern Discoveries. Science and Providence. The Plan of Redemption from a Scientific Standpoint.

The first thing we would call attention to in this book is the chasteness of the author's style, and the elegance of the language he uses. The fertility of the author's mind and his wonderful command of English add much to the weight of what he writes.

As will be seen from the table of contents, the book is a discussion of the bearing of modern science upon religion. As might be expected, his arguments have special reference to the extreme doctrine of Evolution, which would drive God

from the universe—a doctrine which flashed up from the writings of Haeckel, Spencer, and others, but has now almost consumed itself, and is fast dying away.

The book contains a good deal of ripe thought, and is well worthy of perusal. We commend especially the last two lectures.

II.

HAND BOOKS.—T. & T. Clark, publishers, Edinburgh, have kindly sent us three volumes of a very valuable set of hand books which they are having prepared, and are publishing for the benefit of Bible and Sunday-School classes, as well as the general reader.

We have been very much interested in their perusal, and consider them a valuable addition to this character of literature. This is a unique and attractive way of teaching Bible truths and doctrines. It is after the manner of the old church catechisms somewhat, but more impressive. The plan is to take one Bible subject at a time, and present the different phases of it in a lesson, and at the end of the lesson or chapter bring out the important points in questions, the answers to be found in the body of the lesson by the class.

The first one we notice is

The Church.—By Wm. Binnie, D.D., Professor of Church History, Free Church College, Aberdeen, author of “Treaties on the Psalms, their History, Teachings, and Use.”

It is divided into five chapters, as follows:

I. What is the Church? And where is it to be found?

II. Christ and the Church.

III. The chief end of the Church.

IV. The Christian ordinances.

V. The polity of the Church.

The IV. chapter, under the Christian ordinances, is divided into seven sections—

1. Who may appoint ordinances? 2. The Word. 3. The Sacraments—(a) Baptism, (b) the Lord's Supper. 4. Prayer, Praise, and the Benediction. 5. Giving to the Lord. 6. Church Discipline. 7. The Sabbath.

Chapter V., the Polity of the Church, is divided into four sections, as follows:

1. The Holy Ministry.
2. The Ruling Eldership.
3. The Associating of Congregations under a Common Government.
4. The Concurrence of Popular Election and Official Ordination.

That the reader may have a better understanding of our author's method of treating the subject, and of what he teaches, we give the questions appended at the end of the first chapter.

1. Give the history of the English word "Church," and the Scotch word "Kirk."
2. How often does our Lord speak of the Church by name? Give his exact words.
3. Enumerate the principal senses in which the term "Church" occurs in the New Testament, giving an example of each.
4. By what marks may one know whether a given professing Church is really a true Church of Christ?
5. What, according to the Papists, are the notes of the true Church?
6. What is the visible Catholic Church?
7. If you are sincere in saying "I believe in the holy Catholic Church," you will join us; for there is not a church on earth but ours which will dare so much as to call itself the one holy Catholic Church. No other church possesses a real, visible, organic unity, embracing men out of all nations and tongues. How is this Romanist claim to be met?
8. What is it to believe in the invisible Catholic Church?

The style of the author's composition is pleasant, chaste, and elegant; the treatment of the subjects considered shows a close application and study; and that he was well prepared for the work he has accomplished is evident. Close application, ripe scholarship, and thorough study of church history, coupled with an honest Christian desire to do good, gives this little volume a peculiar value, and makes it worthy of a place in the library of any scholar. We wish that every family, as well as every Bible class in Christendom, could have the benefit of a thorough study of this hand book.

We notice next—

Scottish Church History.—By Rev. Norman L. Walker, Dysart.

This volume contains twelve chapters, as follows:

- I. The Church of the first centuries.
- II. How Scotland came to be Romanized.
- III. What led to a Revolt.
- IV. The Reformation.
- V. The Presbytery and the Prelacy.
- VI. Under the Commonwealth.
- VII. The Persecuting Times.
- VIII. The Revolution Establishment.
- IX. The Secessions.
- X. The Era of Moderatism.
- XI. The Evangelical Revival.
- XII. Conflict and Disruption.

As our readers will see, this is a very interesting table of contents, and goes over the whole ground of Scottish Church History. To the student of church history, the history of Scotland is a rich field, as the history of no country is more closely interwoven with the history of the Church.

As we suppose some, at least, of our readers are as much interested in the history of religion and the Church in this interesting country, and with this wonderful people, as we are, and to give an idea of the way our author treats the subject we give the divisions of his first chapter. After an introduction, he presents it under the following heads:

1. St. Regulus.
2. St. Ninian.
3. St. Palladins.
4. St. Patrick.
5. St. Serf.
6. St. Kentigern.
7. St. Columba.
8. Other Missionaries.
9. The Culdees.

The author is a good writer; has given close study to the subject he treats, and in this little volume has furnished a good and valuable history of the Scottish Church. We have enjoyed it very much.

The third one is—

Hebrews.—With introduction and notes. By A. B. Davidson, M.A., LL.D., Professor of Hebrew, etc., in the New College, Edinburgh.

The introduction is made up of the discussion of the authorship, place where the epistle was written, to whom writ-

ten, the occasion, etc. This of itself is valuable, though nothing much presented that is new.

The discussion of the epistle is made in rather a novel way, but convenient, and full of valuable information. It is divided into sections, and, under these, chapters are grouped and discussed topically.

The work is scholarly and well written, and is well worthy a careful reading and study.

These books are printed and bound in cheap but convenient style. The Church and the Scottish Church, price for each in crown 8 vo., 1s 6d, and the Epistle to the Hebrews, in crown 8 vo., 2s 6d.

THE AUTHORSHIP OF THE FOURTH GOSPEL.—By the kindness of the publisher, George H. Ellis, 101 Milk Street, Boston, we have received a copy of an essay on “The Authorship of the Fourth Gospel”—external evidences—by Ezra Abbot, D.D., LL.D., Bussey Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University.

It was first read, in part, before the “Ministers’ Institute,” at a public meeting in October, 1879, in Providence, R. I., and afterwards revised for the *Unitarian Review*—February, March, and June, 1880—and now is still further revised and enlarged for this volume.

Dr. Abbot has examined the earliest and latest criticisms upon the subject, and from his ripe scholarship and extensive experience and work in biblical criticism, has given us a book of rare merit. It is, perhaps, not too much to say that no scholar of our day is better prepared for such a work, and he has successfully met and completely answered every doubt and difficulty raised by the most scholarly criticisms. The discussion is admirable, both for its research and reasoning. It condenses into itself years of close and critical study. Although the discussion is intended for biblical students specially, it is made available for the ordinary reader, but critical scholars will appreciate it most.

We welcome the volume as a valuable addition to biblical literature, and especially for purposes of biblical criticism

and interpretation. While the author uses the sharpest and closest arguments for the Johannean authorship, and hurls them against the opposers with irresistible force, he is dignified and respectful, and thereby makes his arguments even stronger.

It should be in the library of every Bible scholar. K.

THE INTERNATIONAL REVISION COMMENTARY ON THE NEW TESTAMENT.—Based on the Revised Version of 1881, by English and American scholars, and members of the Revision Committee; edited by Philip Schaff, D.D., LL.D. Vol. I. The Gospel according to Matthew explained by Philip Schaff, D.D., LL.D. New York: Charles Scribner's Sons, 1882.

The commentary on the Gospel according to Mark, recently noticed in this QUARTERLY, was the second volume of a series of commentaries on the New Testament, based upon the Revised Version of 1881, "to be issued in small handy volumes." The commentary on Matthew, now before us, is the first volume of the series. The text is taken from the authorized university edition of the Revised Version, and is based upon the very latest and most careful and thorough researches in the field of New Testament Greek criticism. As the title states, the commentary is the joint work of British and American scholars and revisers.

The commentary on Matthew has been carefully revised and partly re-written by Dr. Schaff, the general editor. Like its predecessor, this volume is a cheap, handy, and valuable contribution to the International Sunday-School Lesson system. F.

THE PENTATEUCH.—We have received from the house of George H. Ellis, 141 Franklin Street, Boston, a valuable work for popular reading—"A Study of the Pentateuch"—by Rufus P. Stebbins, D.D., formerly President, lecturer on Hebrew literature, and Professor of Theology in the Meadville Theological School.

The work is an inquiry into the age of the so-called books of Moses, with an introductory examination of recent "Duch

theories," as represented by Dr. Kuenen's "Religion of Israel," and is "substantially a reprint" of articles published in the *Unitarian Review* of 1879 and 1880.

After devoting about seventy pages—nearly one-third the book—to Dr. Kuenen's "Religion of Israel," our author examines with much care the evidences, external and internal, of the antiquity of the Pentateuch. In examining the writings and historical evidences, relating to this subject, he has adopted the plan of dividing into sections, in going back "step by step."

Section I. is from Christ to Malachi; Section II. from Malachi to Ezra; Section III. from the captivity to David; Section IV. from David to Moses, and Section V. conclusion of the historical evidences.

So, in Part II., in examining the internal evidences, it is divided into nine sections, viz.:

Evidence from style and language; evidence from contents and structure; undesigned coincidences; evidence from minuteness of details; evidences from Egyptian customs; evidences from Egyptian words and rites; no evidence of exactness after the time of Moses; results, and a conclusion, showing the difficulties of any theory of unbelief.

The author has carefully studied the subject, and has presented his arguments in a clear, scholarly, and forcible manner. Every Bible student who can, would to well do get the book, and avail himself of the benefit of Dr. Stebbins' work.

K.

LECTURES ON THE NEW TESTAMENT, delivered before the New York Sunday-School Association, by Rev. Drs. Weston, Bevan, Lloyd, Storrs, Hall, Taylor, Vincent, Elder, Fowler, Tiffany, and Johnson. American Tract Society, 150 Nassau Street, New York.

There are eleven of these lectures on different portions of the New Testament, and make a neat and convenient volume of 355 pages, printed and bound in the characteristic good style of the American Tract Society. Each lecture is a separate discussion, and makes a complete work in itself. They are all by leading ministers of the gospel, and make a volume

worthy of a place in any Christian's library. It is valuable to the Bible student, especially, as each part of the New Testament is carefully considered separately.

Dr. Henry G. Weston, of Chester, Pa., delivered the first lecture, "The Gospel According to Matthew," in which he considers the purpose of gospel history and the relation which the narratives of the evangelists sustain to one another. He rejects the various theories which have been adopted to account for the number and character of the gospels. After giving some objections to the various theories, he asks, "What, then, are the Gospels?" and answers, "They are histories of redemption, as accomplished in the incarnation, life, death, burial, and resurrection of the Lord Jesus Christ. They are in part what the Bible is in full; the Scripture does not give all of God's deeds on the one side, nor all the world's deeds on the other, but only those which pertain to the history of salvation; and the gospels are neither memoirs nor chronicles, but *histories*; they record no facts except those which are embraced in their design and purpose. Each gospel presents its own phase of the history of redemption—Christ's work in a special aspect."

He then takes up the gospel according to Matthew, and presents, in an earnest, pleasant, and scholarly manner the history, object, and scope of the gospel.

The next lecture is by L. D. Bevan, D.D., of New York, on the gospel according to Mark; the third is by Rev. Wm. Lloyd, of New York, on the gospel of Luke; the fourth is by R. S. Storrs, D.D., of Brooklyn, on the gospel of John; and then the Acts of the Apostles, by John Hall, D.D., of New York; epistle to the Galatians, by Wm. M. Taylor, D.D., of New York; the epistle to the Philipians, by Marvin R. Vincent, D.D., of New York; the epistles to the Colossians and Philemon, by James E. Elder, D.D., of New York; the pastoral epistles to Timothy and Titus, by Rev. C. C. Tiffany, of New York; the epistle to the Hebrews, by C. H. Fowler, D.D., LL.D., of New York; and the epistles of Peter, by Herrick Johnson, D.D., of Auburn Theological Seminary.

These lectures are all good, and together give a large fund of information.

K.

THE WORLD'S FOUNDATIONS, OR GEOLOGY FOR BEGINNERS, by
Agnes Giberne, author of "Sun, Moon, and Stars," etc.
New York: Robert Carter & Brothers, 530 Broadway.

This is a neat and handsomely bound volume of 326 pages, with a full and complete index. The object of the author is to give the elements of geology in an easy and attractive manner for the young, and while she has performed her task well, she has also made a book which is full of interest to older persons also. It is not designed to be used as a text book in the schools, and is not burdened with unnecessary technical phrases; yet, perhaps, sufficiently scientific to answer its purposes.

The book is divided into three parts—"How to read the record," "A story of olden days," "The past in the light of the present." There are thirty-one chapters, each devoted to the discussion of some special subject of interest. For instance, the first chapter is devoted to "What the earth's crust is made of;" the second, "Water-built rocks;" the third, "Fossils in the rocks;" fourth, "Fire-built rocks;" fifth, "What rocks are made of," etc.

In the second part—"A story of olden days"—we have chapters as follows: "Earliest ages;" "The ages of lower animals;" "The age of fishes;" "The age of coal;" "The age of chalk," etc., on down to "The age of man."

In the third part—"The past in the light of the present"—chapters are headed, Rivers, Waters, Deltas, Glaciers, Volcanoes, Earthquakes, Hot Springs, Coral, Stalactite, etc.

It is written in an attractive and fascinating style, and is an entertaining and interesting book, and is especially valuable to the young in giving a taste to the important study of geology. One beautiful feature is, that the author's aim seems to be to point out and magnify the wisdom and goodness of God in the developments of this interesting science, and to show that its revelations are in harmony with the Bible.

K.

YOUNG MEN.—We are indebted to the "Lutheran Publication Society," of Philadelphia, for one of the most entertaining and valuable books, of the kind, we have ever seen. The

title is, "Life Thoughts for Young Men," by M. Rhodes, D.D., pastor of St. Mark's English Evangelical Lutheran Church, of St. Louis.

From an interesting circumstance, related in the first lecture, Dr. Rhodes resolved to look more particularly after young men, and set about it in a series of Sunday afternoon lectures in his church for their benefit. Twelve of these lectures are published, and furnish us with this delightful volume.

Many pastors, and churches also greatly neglect this important class of society. Something more should be done for them than to offer them a place in our churches, or in a class in the Sunday-School, on the Sabbath day. The church has a special duty to discharge in saving our young men. Whether they are at home and directly under home influences, or away from parental and home restraints, the effort should be to bring every one directly under the influence of the church and the gospel. To do this, especially in the busy whirl of the city where so many are gathered, and where so many temptations and snares are laid for their unsuspecting feet, the church, led and directed by the pastor, must go out after them.

The young man who goes into the great city to make his way in the world, ought to find a home, a warm, cordial place in the church. He leaves father and mother, sisters and brothers, and all the sweet associations of his boyhood days, and begins his life in the busy city. Although a great crowd is all round him, he is alone. He is lonely and *lonesome*, and longs for some friendly word, or the grasp of some friendly hand. He is a stranger and among strangers, and maybe home-sick and heart-sick. How easy then to save that young man! In a few months or a year it may be very different. The church should be the first one to find him out, to hunt him up, to give him associations, and a *place to go*. The servants of the devil are not slow in making his acquaintance and inviting him to their places of entertainment, amusement, and social enjoyment. He is most likely ignorant and unsophisticated, and little by little he is led on until he is a ruined young man, when a little effort and attention by the people of God might have saved him.

He did not intend to be wicked when he left home. Perhaps, he promised his mother and father, and himself, that his life should be correct and a success. But he was lonely and friendless, and a young man not much older than himself offered him companionship and amusement when his day's work was done, and, as "time bore heavily," he went with him. At first, maybe, it was only to smoke a cigar, or a simple, social game, but now he is debauched. Oh! how many of our young men, so promising, and so high-toned and honest, are lost; lost to society, to the church, to their families, and to all that is good, and lost forever, when they could have been saved and made a blessing to themselves and to the world, if only the servants of God had been as diligent and watchful as the servants of the devil.

As the organized churches have greatly neglected this important work, God, in his providence, seems to have raised up another organization for this especial mission, and now a brighter day has dawned for our young men, and religion throws its warm and strong arms around them, and the gospel of the Son of God is given to them by the Young Men's Christian Association.

Thus it has ever been in the history of the Church, when it has refused or neglected any part of its work, God raises up another agency to take its place and leaves it without the labor or the reward. The regularly constituted pastor should not complain, if he has quietly settled down and depended upon his elegant and comfortable place of worship and expected these and his powers in the pulpit to bring the irreligious under the influence of the gospel, if the Young Men's Christian Association, or the preaching and work of evangelists, should be thought necessary for the salvation of the people. He should remember that the command is, "Go ye into the streets and the lanes, and the highways and hedges, and compel them to come in."

We are glad there are many of our city pastors, who, like Dr. Rhodes, give special attention to our young men. These lectures, no doubt, accomplished a good work for the young men of St. Louis as they were delivered, but we bespeak for this volume a much wider field of usefulness. The lectures

are all interesting and full of valuable thoughts and suggestions to young men, and we wish every one in all the land could read them.

We unhesitatingly advise every young man who wishes a good book that will do him good, to send to the publishers, "The Lutheran Publishing Society," Philadelphia, and get Dr. Rhodes' lectures, "Life Thoughts for Young Men." K.

ASPECTS OF POETRY, being lectures delivered at Oxford by John Campbell Shairp, LL.D., Professor of Poetry, Oxford; Principal of the United College, St. Andrews. Boston: Houghton, Mifflin & Co. New York: 11 East Seventeenth Street. The Riverside Press, Cambridge. 1882. Price —

This book contains a series of twelve lectures on poetry delivered by the author before the students at Oxford, and three papers reprinted from *Good Words*. Each chapter is complete in itself, and the book affords to the reader pleasant half-hour recreations. The author's style is excellent, and his subjects so chosen as to pretty well cover the whole field of poetical criticism. Two of the chapters are devoted to what the author call *prose poets*. The book is full of sparkling thought and deep research, and will well repay a perusal.

The appended table of contents will give a better idea of the scope of the work :

- I. The Province of Poetry.
- II. Criticism and Creation.
- III. The Spiritual Side of Poetry.
- IV. The Poet a Revealer.
- V. Poetic Style in Modern English Poetry.
- VI. Virgil as a Religious Poet.
- VII. Scottish Song and Burns.
- VIII. Shelly as a Lyric Poet.
- IX. The Poetry of the Scottish Highlands—Ossian.
- X. Modern Gaelic Bards—Duncan McIntire.
- XI. The Three Yarrows.
- XII. The White Doe of Rylstone.
- XIII. The Homeric Spirit in Walter Scott.
- XIV. Prose Poets—Thomas Carlyle.
- XV. Prose Poets—Cardinal Newman.

PNEUMA-BAPTISM.—Pulaski, Tenn.: Pneuma-Baptist Publishing Company. 1882. This is a 16 mo. volume of 171 pp., written by G. H. S.

The design of the book is to show that water baptism rests upon no special Divine authority, and that spirit baptism is the one great vital and all-important baptism. The character of the work is clearly indicated in the preface, which is given here entire:

“The great sin of this age is the denial of the personality and work of the Holy Ghost; practical unbelief being so general in the professing Church, that she stands stripped of much of her glory, whilst ritualism and rationalism are eating into her very vitals.

“It is the purpose of the Pneuma-Baptist Publishing Company to issue such books and tracts as will tend to bring into prominence the work of the Holy Spirit, not only in ‘gathering out of the Gentiles a people, but as dwelling in the believer,’ and in the Church as the wondrous Paraclete or Comforter.

“We request that all having fellowship with us in the views expressed in this book, will communicate to us their names and addresses, that we may send them notice of other publications.”

Part I. contains a brief summary of the arguments that have hitherto been used in the baptismal controversy. We judged it necessary to give this as in many ways it prepares for what is to follow.

Part II. contains an exposition of the baptism of the Holy Spirit.

Part III. is an answer to the most weighty objection that can be brought against the doctrine herein advanced. We have given much space to this, but believe it to have been necessary.

Part IV. gives a brief summary of the baptism with fire.

We commend the book to the careful attention of the Lord’s people, in the hope that it will tend to develop the inner more than the outer life of the Church. B.

TEMPTED TO UNBELIEF, by Rev. E. F. Burr, D.D., author of "Eece Cœlum," "Pater Mundi," "Ad Fidem." American Tract Society, 150 Nassau Street, New York.

This is an excellent book, and just suited for the times. The author is well fitted for the work, "having made every phase of modern unbelief a special study." If it could be placed in the hands of every young man in this country, it certainly would destroy the last vestige of foolish and weak skepticism, on which so many are running away from the Bible and from a faith, a trust in God.

Nothing is more disgusting than the infidelity of a great many of our young men of this day. Especially is this true of young men who have been reared up under Christian influences, and most of them in this country have been thus reared. Their better judgment, their inward tendencies, and all that they know, if it may be said they know anything, point and draw them to a simple and firm faith in the word of God. They know nothing else. But with many of our young men, "in these modern times," there seems to be an idea that a young man must entertain some kind of disbelief in religion and the Bible in order to show that he *thinks* for *himself*, or really that he *thinks* at all. Many of them seem to entertain the opinion that they must *object* to teachings of the Church in some way to prove that they are up with the *advanced thought* of the day. If they are asked for their *objections* they cannot give them, only that there are "difficulties in their way." They have "investigated, and cannot agree to the generally received opinions as to the Bible, and the faith and polity of the Church." When they are pressed for their "difficulties," and called on for the results of their "investigations," they are at *sea*, and prove plainly that they have not "investigated" at all, if indeed they are capable of making an investigation. Some of them have picked up a few of the *sayings* and slang phrases of Ingersoll, and others of his class; but as to their meaning, or as to the real position and views of even *these* "leaders of this low order of thought," they have not the slightest conception.

They have some worthy encouragement for this *notion* about things. They are not the only ones who seem to sup-

pose that to give evidence of *thought* and an "untrammeled mind," one must *reject* the "old paths" in which "our fathers trod." How many of the pulpits in our country to-day are ringing out with every service with something *new*; with some advanced theory on Christian doctrines. The effort is, we fear, sometimes, to present something *new*, something that will please the ear of a fastidious audience, and satisfy a vitiated taste, rather than to get at the truth and present it in the most forcible and effective manner. Truth, the whole truth, and nothing but the truth, logically and forcibly presented, brought forth, and impressed by the Holy Spirit, is the great want of our day. We like things *new*, if they are true, but their value does not consist in their being *new*.

The difficulty in the infidelity, or skepticism of our young men is not so much in the *ideas* they have, or the *opinions* they entertain—for usually they do not deserve a combating—but they lead them into sin, and a general disrespect for the word of God, for the Church, religion, and Christian people. Thus they drift on in sin until they are lost.

Dr. Burr has done a good service to the cause of Christianity in the preparation of the work before us, and the American Tract Society in publishing it in so cheap and convenient a form. Christian workers generally will do well to give it a good circulation.

Price, 12 mo., 244 pages, printed in good, clear type, on good paper, neatly bound in cloth, at \$1.25. K.

THE LEAGUE OF THE IROQUOIS.—From the house of S. C. Griggs & Co., Chicago, we have a new book by a new poet—"The League of the Iroquois," by Benjamin Hathaway. Mr. Hathaway is young in the field of poetry, yet, eagle-like, he soars on strong wings and bears himself up gracefully. This is a delightful and touching poem, presenting in a beautiful and forcible manner, not only a condensed history of the confederation of the five Indian nations, but also giving an outline sketch of the whole Indian race, and the entire family of man as well. He exhibits the parts of a true poet, and handles his subject with grace and elegance. His book is most handsomely gotten up, and may well find a place in

every library, especially of those who delight to wander, with a joyous companion, amid the beauties of nature's wild-wood. Standing as we do to-day, and looking upon the last expiring gasps of a once numerous and powerful race, it may well befit us to review its history and study its traditions. R.

CHRISTIANITY'S CHALLENGE, AND SOME PHASES OF CHRISTIANITY
SUBMITTED FOR CANDID CONSIDERATION, by Rev. Herrick
Johnson, D.D. American Tract Society, 150 Nassau
Street, New York.

We learn from a *note* by the publishers that, "This volume comprises the Sunday afternoon lectures delivered during the past winter," (1880 and 1881) "in Farwell Hall, Chicago, under the auspices of the Young Men's Christian Association, together with several new and hitherto unpublished papers upon vital themes. They are now given to the public in response to urgent demands, and with the conviction that they are calculated to have a marked and beneficial effect upon the religious thought of the times."

We are glad these lectures have been published, and welcome the volume as a valuable addition to the rapidly increasing religious literature of our age. We welcome it especially on account of the peculiar character of the lectures. They indeed make the *challenge*, a bold and direct attack upon the positions taken by the enemy. Works of this kind have usually been too much on the defensive—*sure enough apologetical*—but Dr. Johnson comes squarely out on the offensive, and makes the attack. He does not shut himself up in a fortress, barricaded by the Christian evidences, however strong they may be, but he comes out into the open field and fearlessly makes the attack upon the positions and stronghold of skepticism and error, by forcing the attention to the truths of Christianity. He is not only willing for the truth of Christianity to be examined, but he demands an investigation and is willing to put it to the severest tests. He comes out into the open field ready to test and be tested by all fair and legitimate means.

We quote the opening sentences of his first lecture as follows:

"Truth of any kind is not harmed by investigation. Truth is not afraid of investigation. If it be truth that nearly concerns us, it demands investigation—has a right to it. We have no right to ignore it, or to treat it with indifference.

"Now Christianity asserts itself to be the most vital truth pertaining to man. Its founder wrapped all truth up in his own personality, and boldly said, 'I am the truth.' But such sweeping claim as this is not addressed to an unthinking, unreasoning credulity. Along with its matchless assertion, Christianity presses its fearless challenge: 'Which of you convinceth me of sin?' Its own demand is that it shall be put to the proof. It is the friend—the steadfast, changeless friend—of free inquiry. It is not afraid of the light. It addresses men as rational creatures, bound to act rationally. It appeals to men as moral agents, capable of acting in view of moral motives. It asks no blind faith. It stands upon its reason. It appeals to the law and the testimony. It speaks as to wise men, and bids them judge calmly, intelligently, searchingly, but honestly, what it says. It asks no favors, because it deals with sacred things; but neither, on this account, to be approached with prejudice."

Thus he challenges, and without asking favors he enters at once into investigation.

We often hear the report from the opposition that Christianity has been defeated; that it cannot stand the test, and skilful criticism has destroyed its claims. We have been amused and disgusted at the assumption, ignorance, and arrogance of Ingersoll and his small school, in these modern days. They have even claimed that Christianity was dead, that it belonged to the past, and that in this day of light and knowledge, no well-informed man would claim success for it. We are rejoiced, however, that such *reports* cannot force themselves to be facts, and that in this, our day, nearly all of the real scholars of the world accept the truth and power of Christianity.

That the reader may have a better idea of the contents of the volume before us, we give the *heads* of the different phases of the subject as discussed by Dr. Johnson, as follows:

Christianity's Challenge, Christianity's Book, Christianity's

Christ, Christianity a Gospel of Definiteness, Christianity's View of Man, Christianity not a Failure, Christianity and Endless Death, Christianity and Endless Life, Christianity and Pleasure, Christianity and Business, Christianity and Women.

All the lectures are good, but we call special attention to the one on the "Definiteness of Christianity's Gospel," and the one on "Christianity not a Failure."

We bespeak for the book a large field of usefulness. K.

SEVEN VOICES OF SYMPATHY.—We are in receipt of a beautiful book from the house of Houghton, Mifflin & Co., entitled "Seven Voices of Sympathy," and edited by Charlotte Fiske Bates. It consists of a collection from the writings of Henry Wadsworth Longfellow, and is arranged as follows:

- I. Bereavement and Suffering.
- II. Weakness, Struggle, and Aspiration.
- III. Labor and Endurance.
- IV. Restlessness, Doubt, and Darkness.
- V. Self-denial and Philanthropy.
- VI. Neglect, Disappointment, and Injustice.
- VII. Retrospection and Old Age.

Under these seven heads are to be found many of Longfellow's sweetest words, selected with great care, and most excellent taste, by the author, who has performed a real service for the many admirers of the lamented poet. Amid the many bereavements, trials, and disappointments of life, the suffering ones of earth may turn to this little book and find all the solace there is in human words, most fitly spoken. For true comfort and consolation, however, they must turn to Him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

We have no hesitation in recommending the book. R.

THE NEW VERSION.—We have received from the house of Porter & Coates, of Philadelphia, a neat and very beautiful copy of their comparative edition of the New Testament. The old, or King James, version and the new English version are arranged in parallel columns on the same page.

We have seen other editions of the New Version printed in this way, in comparison with the old, but this is the best arrangement of the kind, and altogether the completest work of the New Version we have seen at all.

The notes at the foot of the page, and the complete work of the American Committee are arranged better than we have seen in any other print. The type is good size and a clear print on good white paper. The copy before us is well bound in cloth.

Every family and Bible reader—and everybody ought to read the Bible—should have a copy of the new version, and as we all wish to compare it with our old version, it is convenient to have the two printed in parallel columns.

We think this the best we have seen.

K.

BELL O' THE MANSE.—From Robert Carter & Brothers, New York, we have received "Bits from Blinkbonny," or "Bell o' the Manse," by John Strathesk, a pleasing Scottish story, portraying, in true artistic style, Scottish life of nearly half a century ago. The author's description of Scottish customs, incidents, and anecdotes is natural and easy, and with little straining of language. Its principal characters are the served and the servant, and to those who enjoy the idiom of the Scottish language, this book will be not only acceptable, but one of thrilling pleasure.

It is a 12 mo., handsomely bound, and the price \$1.50. R.

THE WORK OF THE HOLY SPIRIT IN MAN.—This is the title of an excellent little work, sent to us by the publishers, in which the author has aimed to arrive at the truth as taught in the Scriptures. It is composed of five discourses, by G. Tophel, pastor of the Evangelical Church, Geneva, and translated from the French by the Rev. Thomas J. Després. T. & T. Clark, Edinburgh, Scotland, are the publishers.

The topics of the discourses are as follows:

"The Holy Spirit and his work of spiritual renewing," "The gift of the Holy Spirit," "Our duties toward the Holy Spirit," "The crowning of the work of the Spirit," and "The sin against the Holy Spirit."

In the first discourse the author says: "What is the Holy Spirit? Is it, as it has been so often represented, a mere influence exercised on the mind of man by scriptural truths? Is it a disposition of the heart, and do these words: 'If any man have not the spirit of Christ, he is none of his,' only mean, he who is not animated by Christian sentiments is not a Christian? Is it simply an emanation from God, an action of God, a gift of God?

"To all who study attentively, and who accept the numerous passages which relate to this question, the Holy Spirit is more than all that. He is not some vague thing, indeterminable and incomprehensible.

"As some one has well said: He is not something, and something human, he is some one. The Holy Spirit is a being; real, living, personal, one of the three persons in the Trinity; a being who, consequently, possesses all the perfections of God and all the Divine life. We must have done with that low spiritualism, the sad heritage of a rationalism whose coarse sieve allows the living realities of Scripture to escape, and presents, in their place, nothing but fugitive images, political figures, or inconsistent personifications.

"In his intimate union with the Son, the Holy Spirit is the unique organ by which God wills to communicate to man his own life, the supernatural life, the Divine life; that is to say, his holiness, his power, his love, and his felicity. To this end, the Son works outwardly, the Holy Spirit inwardly."

On the 26th page he says, in the same discourse:

"When we are docile to His lessons, and, instead of allowing ourselves to be distracted by the frivolities of the world, we live in continual communion with him. The Spirit communicates a wisdom, a discernment, and a spiritual experience, a maturity, an immediate assurance, a knowledge of the heart of man and of the ways of God, all the more admirable that these gifts are frequently observed in unlettered men."

If our space permitted, we would give extracts from other discourses, which are equally as interesting.

There are some things in which we do not agree with the author, but the book is certainly a very interesting one. No

Christian can read it without delight, and no inquiring mind without profit. It is one of the most *spiritual* little books we have ever seen, and we sincerely thank the publishers for the privilege of reading it.

It is pleasant and elegant in style of composition, and filled with good thoughts and Bible truths.

It is now in the third edition in the English, and we bespeak for it a still wider circulation and more extended career of usefulness. We cordially recommend it to all our readers, as one of the best books upon this important subject we have ever read.

In crown, 8 vo., price 3s. T. & T. Clark, publishers, Edinburgh.

K.

FATHER'S HOUSE, by Howe Benning, author of "Hester Lenox." American Tract Society, 150 Nassau Street, New York.

This is a pleasing and well-written story of thrilling interest. The plot is well laid, the characters well selected, and not overdrawn, and the whole work finely executed, with a pleasing sequel.

The object of the work is to illustrate the power and influence of religion both with the rich and the poor, with the upper and lower circles of society. It emphasizes the importance of economy, laying by the *littles*, and by this means how easy is it for all to own a home in this country.

The influence of religion is felt all through the book, from beginning to end, and one can hardly read it without being benefited by the reading.

K.

VICTOR HUGO.—We have received from the publishers, S. C. Griggs & Co., Chicago, the life and works of Victor Hugo, from the French of Alfred Barbou, by Frances A. Shaw. It is a beautiful volume of 207 pages, neatly bound in cloth, with two portraits, one from a photograph taken by his son, Francois Victor, in 1852, and the other from a photograph taken in 1880.

It is a fascinating little book, filled with delightful personal details, and charms the reader like a romance, as it recounts

the life of this interesting character from youth to old age. The author portrays, with an eloquent pen, his early struggles; the tender care of his mother; the steady advancement in his education; his long courtship, and the patient waiting of the lovers for their marriage day; his domestic afflictions, and his exile. His brilliancy is graphically set forth as a patriot, as a poet, as a dramatist, as a historian, and as a novelist.

It is difficult to give anything, even like an outline, of the life and works of as great a man as Victor Hugo, in so small a compass as the volume before us, but our author begins with the marriage of his parents, and takes him at his birth and follows him closely all the way, almost every step, to his old age. Well has he performed his task, and at the same time given us a book pure and chaste in style, and the narration as fascinating as a fairy tale.

In speaking of Hugo's first essays, he throws the mantle of charity over his defects, but brings out some of his best traits; and so all through, while the author is partial he is honest, and no doubt truthful.

We thank the publishers for the privilege of reading so interesting a book for notice, for while we have performed a work for our readers, we have been pleasantly entertained and benefited.

K.

THE CUMBERLAND PRESBYTERIAN CHURCH, by Rev. T. H. Padgett, author of "The Churches on Dancing." Salem, Ill. Printed by the Cumberland Presbyterian Publishing House, Nashville, Tenn. Pamphlet, 94 pages, price, 25 cents.

The author's object is to present, in a clear and concise way, the history and doctrines of the Cumberland Presbyterian Church. It is divided into thirty sections, or paragraphs, each of which is devoted to some point in the history or doctrine of the Church.

Much information can be gleaned from it in a short time, and if it can be largely circulated, especially outside of the communion of the Church, or where Cumberland Presbyterians are not known, it will accomplish a good work. We bespeak for it a useful career.

K.

THE CHRISTIAN RELIGION.—During last year a discussion was made in the *North American Review*, on the subject of the Bible, its authenticity, inspiration, etc., under the head of the “Christian Religion.” The first paper was by Colonel Robert G. Ingersoll, in which he denied the truth of the Bible, ridiculed the God of the Hebrews, the claims of Moses and of Jesus Christ, and the whole system of Christianity.

This was replied to by Judge Jeremiah S. Black, in which he made a strong defense of the Bible and the Christian religion.

Col. Ingersoll then came out in another paper, carrying “Ingersollism” still further away from the Bible, and showing still greater disrespect, if possible, for God and religion.

To this Prof. George P. Fisher replied in an able and scholarly manner, convincing all, who are willing even to hear, of the danger and fallacy of such doctrines and sentiments as Ingersoll and the like hold.

This discussion created quite a stir at the time, and many, some very severely, condemned the *North American Review* for permitting the publication.

Now these papers are printed in a pamphlet, and sold at fifty cents per copy. Address *The North American Review*, No. 30 Lafayette Place, New York.

LUTHER AT WARTBURG AND AT COBURG.—Two volumes in one.

Lutheran Publication Society, Philadelphia. 1882.

“Luther at Wartburg Castle,” is a Reformation story of 1521, by the author of “Fifty Years in the Lutheran Ministry;” and “Luther at Coburg,” is from the German of Pfeilschmidt, with additions by J. G. Morris, D.D., LL.D.

These are both intensely interesting stories of the great reformer. Most of the facts are familiar to readers of Reformation history, but, as is stated in the preface, they have never been brought together by a continuous narrative in the English language. They have been collected from numerous books concerning Luther, and well-authenticated facts alone have been incorporated.

In the first volume, “Luther at Wartburg Castle,” an interesting history of the castle is given before and after Lu-

ther's imprisonment in it. "It was erected in the year 1070 by 'Lewis the Leaper,' and was for two hundred years the residence of the landgraves of Thuringia. In 1264 that country came into the possession of 'Henry the Illustrious,' who made the Wartburg Castle his residence until his death, and his successors continued to occupy it until 1406."

After this time, the castle underwent many changes, and has been the scene of many events of historical importance, which our author gives down to the present time. The old castle went, most of it, into decay, but the Grand Duke of Weimar, to whom it belongs, has had it rebuilt after its ancient magnificent style. It has all been renovated, except the apartments occupied by Luther. The author, in speaking of this apartment, says, "There is no doubt that this is the veritable room in which the mighty Reformer wrote, and prayed, and wept."

His account of Luther's stay in this castle, the work he did, the cause of his confinement, the character of his prominent friends and foes, all go to make it an exceedingly interesting little volume.

"Luther at Coburg," is very much *after the style* of the first volume. Here Luther lived six months during the sessions of the Diet of Augsburg, and the history of the place, of the Reformer's life there, with his labors and his trials, make a volume as fascinating as a fairy tale.

We commend the book to all lovers of religious history.

K.

ART. IX.—AMONG OUR EXCHANGES.

The Christian Quarterly Review is taking its stand among the best Church Quarterlies, though it is in its first year. Dr. E. W. Herndon is the editor and publisher, Columbia, Mo. Price \$3 per annum.

The Quarterly Review of the Methodist Episcopal Church, South, is published under the auspices of the Southern Methodist Church. No better publication of the kind comes to our table. Methodist Publishing House, Nashville, Tenn. Price \$3.

The Reformed Quarterly Review is always full of interesting matter. Address the publishers, 907 Arch Street, Philadelphia. Price \$3 per annum.

The Lutheran Quarterly is always up with the times, and presents an able corps of writers. Address, *Lutheran Quarterly*, Gettysburg, Pa. Price \$3 per annum.

The Presbyterian Review is conducted by professors in the seminaries of Princeton and Union, New York, and is one of the very best. A. D. F. Randolph & Co., 900 Broadway, New York, publishers. Price \$3 per annum.

The Southern Presbyterian Review is the exponent of Calvinistic theology and Presbyterian polity, as held by the Southern Presbyterian Church. It is ably conducted by an association of ministers, who bring to their assistance a good list of writers. It is published by the Presbyterian Publishing House, Columbia, S. C. Price \$3 per annum.

The New Englander is a bi-monthly of more than ordinary ability, and is always filled with something good. W. L. Kingsley, New Haven, Conn. Price \$4.

The North American Review comes regularly, filled with the richest thoughts, by the ripest scholars, upon the liveliest subjects of the day. No scholar, especially if he is engaged in any one of the *professions*, can very well afford to be without it.

Although it is not exactly fair to the publishers, but it is difficult for us to get to read ours, as we have a good large circle of reading friends, and they watch our table closely for the *North American*. They now know its value, and when we shut them off, they will be sure to subscribe. When they once begin they cannot do without it. Price \$5.

Lippincott's Magazine is a monthly published by J. B. Lippincott & Co., 715 and 717 Market Street, Philadelphia, and mailed to subscribers for \$3 per Annum. It is one among the best illustrated monthlies published in the language, and is always filled with matter of interest to the general reader. Its literary style and character is elevated and pure.

The Catholic Presbyterian is a monthly published under the auspices of the Pan-Presbyterian Alliance. A. D. F. Randolph & Co., 900 Broadway, New York, are the American publishers.

The Atlantic Monthly is a magazine of high literary, scientific, and political merit. Its various departments are full of interest on the current topics of the day. Price \$4 per annum.

The Homiletic Monthly for June is on our table, and has been hastily looked over. It is fully up to its usual high standard. The sermons exhibit some of the best pulpit talent of the country, and should be carefully studied by the ministry. The lectures, Scripture studies, and hints at the meaning of texts of this number are alone worth far more than the subscription price for a year. Besides all these, there are sermonic criticisms, preachers exchanging views, queries and answers, suggestive themes for sermons, etc., which make the *Homiletic Monthly* one of the most valuable magazines coming to our table. Every minister of the gospel and live Christian worker should read it, and we take pleasure in recommending it to all our readers, as a monthly worthy a place on their shelves. I. K. Funk, D.D., editor, 10 & 12 Dey Street, New York.

The Century (formerly *Scribner's Monthly*) is still widening in its influence and extending in its circulation. Its circula-

tion in Europe alone tells the tale of its wonderful popularity. It is a monthly of extraordinary merit as a home, family, and literary journal. Price \$4 per annum.

St. Nicholas is also published by the *Century* company, and is designed for children and young people, especially, but readers of all classes find an interest in its pages. As an illustrated magazine for the young it stands among the very first. Price \$3 per annum.

The Ladies' Pearl is a monthly, edited and published by S. P. Chesnut, D.D., Nashville, Tenn., to meet the literary wants of the ladies of the Cumberland Presbyterian Church, especially, and others of the South and West as well. It keeps up a good corps of contributors, which makes its pages interesting and spicy. Price \$2.15 per annum.

Prominent among the weeklies finding their way to our table is the *Illustrated Christian Weekly*, published by the American Tract Society. It is just such a paper as every family in the land needs. It maintains a pure and intelligent standard of Christianity, and is always found battling for the right in every department of human life. Its contributed articles are from the best thinkers and writers, and besides these, the youth of the country will not only enjoy, but be elevated by reading the "Home Circle." This is a prominent feature of the paper, and deservedly so, for the perpetuity of our government, and the advancement of Christianity, depends largely upon the purity of our home circles.

The *Weekly* has food for thought, both for old and young, and of such a character as to make us grow into better men, and prepare the young for higher positions in the world around them, and in the Christian Church.

It is, therefore, a deservedly popular journal, as it is one of our best religious papers. We commend it heartily to the attention of all.

Other good weeklies are on our exchange list. Among them we mention the following: *The Christian Advocate*, Nashville, Tenn.; *The Christian*, St. Louis, Mo.; *The Methodist Recorder*, Pittsburg, Pa.; *The Lutheran Observer*, Philadel-

phia, Pa.; *The Cumberlana Presbyterian*, Nashville, Tenn.; *Our Messenger*, San Jose, Cal.; *The Texas Observer*, Dallas, Texas; *The St. Louis Observer*, St. Louis, Mo., and *The Missionary Record*, St. Louis, Mo., and others of literary, scientific, agricultural, and political value. We are proud of our exchange list, as a good man is of his circle of friends and visitors, and are always glad to see them.



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